SACRED LANGUAGE, WRITINGS, AND RELIGION OF THE PARSEES.

BY

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BOMBAY:

PRINTED AT THE "BOMBAY GAZETTE" PRESS.

1862.

PREFACE.

The four Essays which I here lay before the public, contain the ripest results of my laborious researches into the Sacred Writings and Religion of the Zoroastrians. Their principal aim is to present in a readable form, all the materials for judging impartially of the character of the Scripture and Religion of the Parsees. The Scripture being written in a language very little explored hitherto, I have thought it necessary to supply an outline of its grammar; a principal use of which I trust may be to enable the Parsees to learn their Sacred language, and make researches of their own into their Zend Avesta. The Roman Alphabet has been employed throughout; and my system of transliteration may be learnt from the alphabet of Zend characters with their Roman equivalents, which is added at the end.

My best thanks are due to my subscribers, who have enabled me to bring out the work.

MARTIN HAUG.

Poona, 2nd February 1862

TO

EDWARD I. HOWARD, ESQUIRE, M. A.,

DIRECTOR OF PUBLIC INSTRUCTION BOMBAY PRESIDENCY,

THIS Work is inscribed as a token of gratitude and respect,

BY

THE AUTHOR.

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I.

HISTORY

OF THE

RESEARCHES INTO THE SACRED WRITINGS AND RELIGION OF THE PARSEES

[illegible]

I.—THE RUINS OF THE CHALDEANS, ROMANS, ARMENIANS AND MUHAMMADANS.

[illegible]

[illegible]

1. 2.) the ensign of the ancient Persians.

[illegible]

Israelites.

a beautiful garden fenced in.†

religion, we know from Grecian writers.

ing report on the Persian religion :—

" surround.")

[illegible] the worship of Aphrodite, the Queen of Heaven, whom the Assyrians call Mylitta, the Arabs Alitta, the Persians Mitra.*

"The Persians bring sacrifices to the aforesaid gods in the following manner. They build no altars nor kindle fires when they are about to have a sacrifice; they neither use libations, nor flutes, nor [illegible]; but when any one is willing to bring a sacrifice, he carries the sacrificial beast to a pure spot, [illegible] a great many wreaths of [illegible] to any deity, he invokes the deity. The sacrificer [illegible] to pray only for his own property; [illegible] for the welfare of all the Persians and [illegible] them. When he has cut the victim [illegible], he then boils its flesh, spreads the soft [illegible] especially parsley over, and places the [illegible] before the victim. After having done this [illegible] the Magi [illegible] a [illegible] of the Magi [illegible] Afterwards about [illegible] he likes.‡"

In the 13th Chapter [illegible] Herodotus says: "Lycurgus [illegible] by the priests [illegible] that the Dioscuri [illegible] of

[illegible]

composed two millions of verses, and to have stated the contents of each book separately. He therefore really seems to have had some knowledge of the sacred language and texts of the Magi, for which reason the loss of his work is greatly to be regretted.

It is not my intention to produce all the reports on the Zoroastrian religion and customs to be met with in the ancient writers, but I shall only point out some of the most important.

According to DIOGENES OF LAERTE (Proœmium, cap. 6), EUDOXUS and ARISTOTLE stated, that in the doctrine of the Magi there were two powers opposed to each other, one representing the good god, called ZEUS and OROMASDES (Ahuramazda, Ormazd), and the other representing the devil, whose name was HADES and AREIMANIOS (Angrô Mainyus, Ahriman). Of this chief doctrine of the Magi THEOPOMPUS had given a detailed description. According to Plutarch (De Iside et Osiride) and Diogenes of Laerte (Proœmium, cap. 9) he reported that Oromasdes ruled for three thousand years alone, and Areimanios for three thousand more. After this period of six thousand years had elapsed, they began to wage war against each other, one attempting to destroy the other; but finally, (he says) Areimanios is to perish, mankind is to enjoy a blessed state of life; men will neither be any more in need of food, nor will they cast shadows; the dead are to rise again, men will be immortal, and everything is to exist in consequence of their prayers.

A short but faithful account of Zoroaster's doctrine is contained in Plutarch's book "On Isis and Osiris" (cap. 46-47), which, being interesting, seems to have been borrowed from a writer who was thoroughly conversant with the sacred texts. The philosopher Hermippus, above mentioned, being the only Greek writer who could be supposed, with sufficient reason, to have had any knowledge of the sacred language of the Zend-Avesta, we may regard him as the author of Plutarch's statements. These are as follows:—

"Oromasdes sprang out of the purest light; among all things perceived by the senses that element most resembles him; Areimanios sprang out of darkness, and is therefore of the same na-

then speak only one language.

(Sorrah, 30 days) Ormazd is included in the number.

they put fat over it and pour oil into it; if any body happens to throw or blow into it any thing dirty, or dead, he is to die; the fire is to be kindled by blowing.

In another passage (XI. p. 512) he enumerates as Persian deities [illegible] *Oromazes*, and [illegible] *Alexander Aphrodisiensis*.*

Pausanias, the celebrated Grecian traveller (180 A. D.) has the following [illegible] the priesthood of the Magi (V. 27, 3). In the temples of the Persians there is a room, where ashes of another color than those being found on the altar, are to be found.† To this room the priests, [illegible] upon the altar, put [illegible] and then [illegible] the wood, reading [illegible] to the Gods. [illegible] without fire, and to flame up into a bright blaze.

[illegible] (Hor. A. [illegible]) who has [illegible] of the Magi [illegible] such a character [illegible] Hyp. II. 24): [illegible] Zo- [illegible] Zo- [illegible] Hy- [illegible] Hy-

* Alexandre, Oromed.

[illegible] the father of Darius, or another Hystaspes, [illegible] Hyrcania, [illegible] Medes. He [illegible] [illegible] Persians, [illegible] Zoroaster, [illegible] Persian [illegible] Zoroaster, [illegible] Hercules, [illegible] Apollo, [illegible] Syria, [illegible] Syrians, [illegible] the most ancient history of the Assyrians and Medians."

[illegible] Greek records, [illegible] the Armenians and Medians, [illegible] Persians, [illegible] Sassanians, [illegible] Zoroaster, [illegible] of which I shall treat fully in the last chapter of this book.

The first Greek [illegible] is Pherecydes. In [illegible] "The Magi of the Armenians, [illegible] Persians, [illegible] Zoroaster, [illegible] two spirits arose."

[illegible] Magi [illegible] the polytheistic [illegible] Persians [illegible] Zoroaster [illegible]

ZAROVAN,* whom he makes the ruler of the whole universe, and calls him Destiny; and who, when bringing sacrifices in order to generate Hormisdas, produced both Hormisdas and Satan.

This opinion on the primitive principle of the Zoroastrian theology, seems to have been commonly taught at the time of the Sassanians, as we may learn particularly from Armenian writers of the 5th century, from EZNIK, who wrote a book against heretical opinions, and from ELISÆUS, who composed a history of VARTAN, and the wars waged by the Armenians against the Persians. I shall give a translation of Eznik's report. He says in his refutation of heresies, under the heading "Refutation of the false doctrine of the Persians":

"Before anything, heaven or earth, or creatures of any kind whatever, therein were existing, Zeruan existed, whose name means fortune or glory.† He brought sacrifices for a thousand years, in the hope of obtaining a son, Ormizt by name, who was to create the heavens, the earth, and everything therein. After having spent a thousand years in sacrifices, he began to deliberate: Are these sacrifices of mine to produce any effect, and will a son, Ormizt by name, be born to me? While he was thus deliberating, Ormizt and Arhmn were conceived in the womb of their mother. Ormizt as the fruit of his sacrifices, Arhmn as that of his doubt. When Zeruan was aware of this event, he said: Two sons are in the womb; whoever of them will first come to me, him I shall make king. Ormizt, having perceived his father's thoughts, revealed them to Arhmn, saying: Zeruan, our father, intends to make him king who shall be born first. Having heard these words, Arhmn perforated the womb, and appeared before his father. But Zeruan, when he saw him, did not know who he was, and asked him: Who art thou? He told him:—'I am thy son.' Zeruan answered him: My son is well-scented and shining, but thou art dark and ill-scented. While they were thus talking, Ormizt, shining and well-scented, appeared before Zeruan, who, seeing him, perceived him at once

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* He means *Zarvan akarana*, i.e. boundless time.

† This interpretation is wrong. The word *zarvan* means simply "time" in [illegible]

ZENDIK.†

I can notice of course only some interesting

called Zend.

Vol. VI., p. 402-3.

commentary, and an explanation of all the books past [illegible], and called it YAZDAH.*

In another passage, he has the following remark on the origin of the word ZENDIK, i. e. heretic in Persian:—the ZENDIKS are only a commentary on what was primary revealed from heaven (viz. the AVESTA), the Persians called any one, who put forth religious opinions opposed to the Avesta, a ZENDIK, because he held his own interpretations (Zend) against that of the "Avesta."

On Zoroaster's age he remarks that according to the Magi he lived 280 years before Alexander the Great (about 516 years B. C.)†

Shahrastani, a celebrated Mohammedan writer, (who died at Baghdad 1153 A. D.) has given in his highly valued work "on religious sects & creeds", [illegible] the religion of the Magi, of which he had a better opinion than many other Mohammedan writers. Wahid BIRUNI (died 1027 A. D.), IBN HAZAM and others, [illegible] the Magians and pagans, Shahrastani brings them under the same head with Jews, CHRISTIANS, and MUSALMANS, or those, the creed of which is founded on revealed books; and makes them diametrically opposed to those who follow their own imagination and inventions as many philosophers did, the Brahmans and Sabians [illegible]. From his reports we further learn that the Magians [illegible] sects. Such very little [illegible] of the Sassanids, such as the MAZDAKIANS, who believed in the transmigration of souls, like the Brahmans and Pythagoreans, [illegible] the Zend-Avesta; the KAISANIA, [illegible] called Gayomard by the Persians, corresponding to Atom [illegible] Zoroaster [illegible] ZURVANIANS, [illegible] the Supreme deity and [illegible]

the latest productions in *Zend-Avesta*.

† S. Chwolsohn, Die Sabier II, p. 60

‡ S. Chwolsohn I, p. 281

[illegible]

[illegible]

2.—THE EUROPEAN RENEGADOES.

[illegible]

[illegible] were accessible to him, on the Parsee religion from Greek, and Roman, as well as from Arabian and Persian writers, [illegible] anxious to throw light on the religion of the Magi [illegible] antiquity; but being totally unable to read the original texts of the Zend-Avesta, though he had [illegible] in possession [illegible] manuscripts of them, he could not [illegible] scholars with a real insight into that ancient creed. He was [illegible], however, as a stimulus to others to take more interest in the matter.

The first scholar, who made the European nations acquainted with the contents of the sacred books of the Parsees, was the celebrated French man ANQUETIL DU PERRON. He studied Zend and [illegible] the history [illegible]. He happened once to see a few single [illegible] written in Zend characters, which [illegible] strange to him. Actuated by the lively desire of [illegible] the sacred [illegible] Zend-Avesta to Europe, [illegible] for Western India [illegible] Zoroastrian priests, with the contents of [illegible] Parsees from the [illegible]. [illegible] transported for carrying [illegible] ship of the French East India Company, and [illegible] by the year 1754. [illegible] translated and [illegible] Anquetil [illegible] the Parsees [illegible] I [illegible]

[illegible]

[illegible] modes for which I might ask.

2 vols. 4to.

found themselves soon greatly disappointed. KANT, the great German philosopher, said, after a careful perusal of the whole work, that throughout the whole Zend-Avesta not the slightest trace of philosophical ideas could be discovered.

The chief question, however, was the authenticity of these books. Some contested, others advocated it. In England, the opinion prevailed, that the books were forged, and Anquetil imposed upon by the priests. The celebrated oriental scholar SIR WILLIAM JONES, published in 1771 a letter in French, addressed to Anquetil Du Perron, (W. Jones works vol. x., pp. 403—9 8) where he tried to prove that the works translated by that scholar could not be considered as the composition of the celebrated Zoroaster. The first reason alleged by him was, that their contents grossly contradicted common sense and the reasoning; the author of these books as they are described to be, remarks on the doctrines of Zoroaster was thus [illegible] they were represented as the doctrines of great antiquity [illegible] the works of Zoroaster. Dr HAGENUS, the [illegible] Persian lexicographer, tried to prove the genuineness of the Persian translated by Anquetil mainly from philological grounds. He held the opinion (in the preface to his Persian Dictionary) that the two languages Zend and Pehlvi, [illegible] Anquetil had translated them, were [illegible] long before the providence of the Persian Empire. His opinions [illegible] are as follows: 1 [illegible] great number of Arabic words in [illegible] strong proofs against [illegible]; 2 [illegible] contradictory to the genius of the Persian language; 3 [illegible] Persian; 4 [illegible] Persian. At [illegible] the [illegible] of the Zend Avesta [illegible] Zend [illegible] Arabic words [illegible]; Zend [illegible] Ar-

the Zend people." (1820).

pamphlet "On the age and genuineness of the Zend language." In this little book he proved the close affinity of the language of the Zend-Avesta to the Sanskrit. This proof was sufficient to remove any doubts whatever entertained on the genuineness of the Zend language. If this language was a true and genuine sister to the Sanskrit, then of course it could not be a mere invention of priests, who besides would have been utterly unable to invent such a well organised language as the Zend really is. Although Anquetil had deposited all the rough copies of his work together with the dictations of his Parsee teachers (they go by the name "les brouillons d' Anquetil"), at the Imperial Library at Paris for the purpose of subjecting his translation to public examination, for a long time no examiner was to be found. As he possessed neither a grammar nor a dictionary of the Zend languages (because they did not exist), there were in fact no means of subjecting his work to a rigid examination. First, the grammatical structure of this ancient language and the etymology of the words were to be discovered. But how could this be arrived at? The only means serving the purpose were the Sanskrit, with which highly finished language the Europeans had been acquainted since the end of the last century. Anquetil himself was thinking of acquiring a knowledge of this language from the Brahmans and translating the Vedas, but he died too soon. The study of Sanskrit spread rapidly from England to France and Germany; everywhere the high importance of this classical language was at once acknowledged. [illegible] Burnouf, a [illegible] was [illegible] Zend-Avesta [illegible] [illegible] Sanskrit [illegible] As [illegible] Burnouf [illegible] Zend [illegible] Sanskrit [illegible]

ANQUETIL DU PERRON furnished Europe with all the materials for these researches, and by his translation introduced the learned world to the chief contents of the sacred books of the Zoroastrians. His work, although utterly incorrect and inaccurate, nevertheless gives a notion of the whole of the Zoroastrian ideas. One can learn from his books the different names of the divine beings, the evil spirits, ceremonies, observances, doctrines and contents in general. The reader could see for instance that in the first chapter of the *Vendidad*, the names of sixteen countries were enumerated, which being originally good, were spoiled by the bad creations of the devil; that in its second chapter, the story of Yima (Jemshid), was treated, that the *Yasna* contains prayers of different kinds, addressed to different objects of worship &c. But it is in the latter parts only that I could gain even an approximate knowledge of the contents: in the more difficult ones, as the Gâthas, I could not attain the same, because there nearly all was translated by Anquetil du Perron according to his own fancy and imagination. Anquetil being utterly unable to distinguish cases, tenses, moods, personal terminations &c., was liable to the gravest errors and mistakes which gave rise to strange conjectures not only of such minor points, but of such as were of the highest importance to those interested in the Zoroastrian religion.

[illegible]

[illegible]

work the reader will find a translation of the whole.

[illegible]

[illegible] assisted him in making *them*."

[illegible]

and was consequently not acknowledged by other Doctors.

These High-priests of the Parsee community, who are the only preservers of the religious traditions, and their interpreters, derive all information on their religion not from the original Zend texts themselves, but from the Pehlevi translation made of them at the time of the Sassanids. Considering that even this translation is not quite correct, and besides, that it is not understood by the Dustoors in a critical and philological way, how can Anquetil be expected to have furnished us with an accurate translation? In many instances Anquetil misunderstood the Dustoors, also: so that his translation was tinged with errors of three kinds, viz. those of the Pehlevi translations, those of the Dustoors, and those of his own misunderstandings. His work, therefore, cannot stand the test, and from a critical point of view it cannot be styled even a translation; it is only a summary report, in an extended form, of the contents of the Zend-Avesta. But he cannot be blamed for that; at his time it was quite impossible for the most learned and sagacious scholars to do more than he really did. From the Dustoors he learned the approximate meanings of the words, and starting from this very rudimentary knowledge, he then simply guessed the sense of each sentence.

BURNOUF, who first investigated, in a scientific way, the Zend-language of the Zend-Avesta, would never have succeeded in laying a fundamental Zendphilology without Anquetil's labours. Anquetil had left ample materials for researches to be instituted in future, and had furnished the scholars with a summary of the contents of the Zend-Avesta. Burnouf, in making his researches, availed himself chiefly of a Sanskrit translation of the Yasna, or prayer-book of the Parsees, and found, to his surprise, that this book was more reliable than Anquetil's translation. The Pehlevi translation, upon which that into Sanskrit is founded, would have better answered his purpose; but as he did not be the trouble required to study the Zend language, it was often useless to him. Neriosengh's Sanskrit translation was then so grammatical, terms and phrases restored by Burnouf, through comparative philology, chiefly Sanskrit. But these aids did not prevent him from committing many errors. On the one side he

[illegible]

[illegible]

[illegible]

formers of sacrifices," as we shall see afterwards.

almost always successful in determining the grammatical [illegible] tions, their affinity to those of the Sanskrit being too close [illegible] be recognised at once by a good Sanskrit scholar. But [illegible] stumbling some undeniable defects in his researches, he was the [illegible] who gave not a mere paraphrase or an approximate statement [illegible] the contents, but a real translation of two chapters of the [illegible] (1st and 9th). That was a great step taken towards a [illegible] philological interpretation of the whole Zend-Avesta. But [illegible] great scholar seems to have become in the course of his [illegible] dies weary of spending many years in the explo[illegible] few chapters only, and did not pursue further his [illegible] After having simply pointed out the way, and paved it [illegible] he left it to others to follow his tracks. His [illegible] to grammatical points and the meanings of words, but [illegible] to the contents of all the sacred books of the Zoroastrian [illegible] its origin, and development. About these matters his [illegible] went only a little beyond that of Anquetil. He had no [illegible] importance of the Gâthas; he neither knew that their [illegible] differs from the usual Zend language of the other books, [illegible] they are in rhythmical positions, their metres agree [illegible] with the Vedic metres; so that he was unable to trace [illegible] features of a history of the Zoroastrian religion and [illegible] writings. The task was, however, at his time too [illegible] carried [illegible]. He, however, displayed his [illegible] [illegible] of Zend [illegible] [illegible] witness to the truth of this statement.

[illegible] and antiquarian studies.

[illegible]

[illegible] in [illegible] in 1856) at Leipsic.

[illegible]

errors.

[illegible]

Turkish, Chinese, etc. (all which languages are taught in German Universities, but of course not always at the same place) from grammars and dictionaries; in fact, the Zend language before it could be learnt, had first to be discovered. But even to begin this task, a very comprehensive and accurate knowledge of several oriental languages, as the starting point for further inquiries, was indispensable.

In the mean time, the importance of the Zend language for antiquarian and philological researches became more generally known, chiefly in consequence of the attempts made to read the cuneiform inscriptions, as they are found in Persia. The first language of these inscriptions (which exist but in Persepolis and the rock at Bisutûn) three languages, is an Aryan one, and clearly the mother of the modern Persian. Its very close affinity to the Zend language, struck every one at the first glance; thus at the great importance of this language for the cuneiform inscriptions was at once acknowledged. The consequence resulted chiefly in England, many doubts which were entertained, nearly up to the present time, on the genuineness of the Zend language. The first work, written in English, which shows an acquaintance with the original Zend texts, is Revd. Dr. Wilson's work on the Parsee religion, published at Bombay in 1843.

Whilst Spiegel was preparing his second edition of the Zend-Avesta, Westergaard, Professor at Copenhagen, obtained another copy, prepared from the same manuscripts which were at the learned's disposal. This great Danish scholar had the first claim to the publication of an edition of the Zend texts, on account of the great trouble he has taken to collect all materials for such a work. Not satisfied with the manuscripts extant in Europe, he visited Persia in order to search for new ones. During his stay in India and Persia (1841-43) he unfortunately did not succeed in finding manuscripts of high value. There are, however, as I am told by Dastoors, some very old copies of the Zend books extant in Guzerat, but it is very difficult to purchase them. In Persia, no doubt, different manuscripts could be discovered by Westergaard, unless all of these

according to the Zend-Avesta.

is written in Roman characters and explained in Persian) Spiegel would have been utterly unable to translate a single line without reference to the Pehlevi translation. Anquetil, therefore, as his predecessor, and to him he owes nearly all; Spiegel therefore is by no means the first translator of the "Avesta." If one understands by a translation an approximate statement of contents, or an unintelligible rendering of passages misconceived, then Anquetil's as well as Spiegel's works may be styled translations; but if one feels, that this name should be given only to an accurate rendering of words in such a manner as to prove quite intelligible to the reader, then the title "translation" is to be awarded to the works of neither. Burnouf's rendering of the two chapters of the Yasna can alone stand the test, and the most severe critic is compelled to allow it to be a real translation. But none of Burnouf's qualities will be discovered in Spiegel's works.

Burnouf took the great trouble of collecting the parallel passages, where the particular forms of words occur, sought their correspondents in the Sanskrit, and proceeded in this way. Neriosengh's Sanskrit translation, and [illegible] as to the general sense. Spiegel, [illegible] translation to be in most cases intelligible, only uses and then [illegible] the elucidation of an ambiguity, or a [illegible] to be arrived at, from a comparison of the other languages, [illegible] [illegible] as Burnouf, Westergaard, [illegible] [illegible] As the most translation of the Avesta, according to his principles, did not require such [illegible], we may expect [illegible] [illegible] Pehlevi translation, and to a [illegible] of the dark language, [illegible] [illegible] Burnouf's [illegible] study of Persian, [illegible] that such as were [illegible] all other [illegible] Westergaard's Bundehesh and Spiegel's [illegible] Pehlevi translation of the Vendidad, I was in a little astonished at finding that

[illegible]

of my own.

[illegible]

of	[illegible]	I	not	would have made	Spitama	Zarathustra	place
	[illegible]		*nicht*	*kaufst*	*shûtim,*	*thyô*	*aryhus*	*astrão*
Airyanem			*vaêjô*		*fréshnvât*			

interspersed (which I shall include in brackets) as follows:

[illegible]

for obtaining which he had risked so much. Spiegel's translation of the Vendîdâd is, to say it in short, the produce of a study of Anquetil's papers and misunderstandings of the Pehlevi translation, and the original Zend text, now and then trimmed up with some of the results of comparative philology, but never deserving the name "translation." The first translation of the Vendîdâd according to the Pehlevi translation, as well as to the principles of comparative philology, is still to be made. Spiegel's translation is, on an average, not a bit more reliable than Anquetil's, giving neither the traditional explanation, nor the results of real philological researches.

Dr. Spiegel published the second volume of his edition of the Zend-Avesta in 1853 [illegible]

shall now speak of my own researches made into the sacred writings of the Parsees.

I commenced the studying of the Zend language in the autumn of 1852, shortly after the publication of the first number of Westergaard's edition of the Zend-Avesta, containing the Yasna. I was already acquainted with the results arrived at by Burnouf, which knowledge I chiefly owed to Brockhaus' admirable compilation above noticed. But I was given to understand at the very outset of my studies, that from all that had been hitherto written on the Zend language and the Zend-Avesta, one could obtain nothing but a smattering of this subject. Actually to have recourse to the ancient records, and cherishing the hopeful expectation of discoveries in this terra incognita, I set about the task of instituting inquiries of my own into those sacred texts. I was unprovided of any other aids but those which were accessible to all other scholars, while Spiegel and Westergaard had all the manuscripts or copies thereof, and the Pehlevi and Sanskrit translations at their disposal. Westergaard's edition of the Yasna enabled me to commence this study, but I soon was aware of the apparently great difficulties which every step in this branch of philological studies was to encounter. I first directed my attention to the metrical portions of the Yasna, called the Gathas or songs, the explanation of which has been given by my celebrated scholar. It is true, Spiegel and Westergaard had, in their translations, the Zend text, and in the Vendidad, the Rivayat and the metrical portions of the Yasna, both text and translation, the assistance of the Pehlevi and Sanskrit translations of the old Parsees, and it was difficult to translate these texts. I first tried to do this in a literal way, as I was fully persuaded that I could, by myself, at least arrive at a good translation of the general sense of the Gathas. In the Vendidad and the other texts, the Pehlevi translations gave a good deal of assistance. The chief reason is the peculiarity of the Zend language; the words, in these texts, are arranged in

Semitic tongues, which knowledge I chiefly owe to my great teacher, Professor EWALD, at Göttingen. After having been prepared in this way, I commenced my philological operations in the following manner: First I turned up all the other passages, where the word or form to be investigated into, occurred, in order to ascertain its approximate meaning. But the parallels, referred to, being often as obscure as the passage, upon which they were to throw some light, I was often obliged first to make out their meaning absolutely by a reference to other parallels. Having thus arrived, in most cases after many troubles only, at the approximate meaning of the word in question, I ventured upon confirming or modifying the results obtained in this way by means of a sound etymology. First I applied to these words and forms of the Zend language itself, which I had reason to suppose to be cognate to the word in question; then I consulted the Vedas, chiefly the hymns of the Rigveda. There being neither index nor glossary, I had to take here the same trouble as I did in the Zend-Avesta, in order to ascertain from the parallels the meaning of the Vedic word I referred to. I could not acquiesce always in the results I had gained in this way, but I searched for the Zend words to be explained in modern Persian and Armenian, and then in Latin and Greek also. Modern Persian, chiefly in its older shape, commonly styled Pârsî, was to be the highest authority in etymological researches. But the application of this general principle of the second language of the Zend-Avesta is an arrangement which has only of late been introduced into the study of the Vedic Sanskrit, which is the oldest sister to the Zend. But modern Persian, as well as the Zend words, are preserved: but they have undergone such great changes, that it is impossible to a scientific etymologist. Schematism is the secret, which however, I hope to discover, the only principle, which, as yet, was lost, to be discovered. I shall illustrate these remarks with examples, e.g. the Zend [illegible], i.e. [illegible], [illegible] Persian [illegible]

[illegible] the work, but [illegible] revised, will be [illegible] to the [illegible] the third chapter of this book.

About half a year after the publication of the first part of my work, "the first translator of the Avesta" [illegible] a translation of the whole Yasna, together with Vîsparad, [illegible] the Gâthas also. He complained very much of my [illegible] on his monopoly, and pretended boldly, (although [illegible] but little time, as he confessed [illegible] in the preface, whereas I had spent six years on this difficult portion, to [illegible] to the public the first translation of the Gâthas. But [illegible] so disappointed in his expectations; for [illegible] pretensions. It would be mere waste of time and [illegible] expatiate here on his work; written exactly in the same style as his Vendidâd, it is made without any philological preparation, simply according to Neriosengh's Sanskrit translation; no study of the subject is perceptible. The work, therefore, is completely useless as far as the difficulties are concerned, and the explanations which, still, attract the particular [illegible] work, [illegible] be done. In the introduction he [illegible] Anquetil's reputation, the [illegible] worshipping the Parsees.

Before I conclude this introductory chapter, I have to mention one other publication relative to the Zend-Avesta. Lassen, the well known Sanskrit scholar, published an edition of Zend text of the first chapter of Vendidâd in 1856, [illegible] the translation and explanatory notes.

[illegible] Mohl, [illegible] Yasna: the [illegible] notes (Leipsic, 1857.)

[illegible]

[illegible]

studies!

II.

OUTLINE

OF A

GRAMMAR OF THE ZEND LANGUAGE.

I.—THE IRANIAN LANGUAGES.

The languages of Persia commonly called Iranian, form a separate family of the great Aryan [illegible] Sanskrit, Greek, Latin, Teutonic, Lithuanian, Slavonic, Lettic, Lithuanian and Celtic dialects. The Iranian dialects are to be brought under two heads:

1. Ira[illegible]
2. A[illegible]

The first [illegible] languages of Iran, [illegible] Persia, Media [illegible] the [illegible] Avesta, [illegible] Zend-Avesta are written. They [illegible] the

[illegible]

[illegible] Persian differs different from Pazend.

[illegible] more useful than its daughter, the modern Persian. The chief reason is the loss of [illegible] all the [illegible] of inflexion: nouns, verbs, genders, &c., in the [illegible] Persian. [illegible] Persian, as written and spoken at the time of the Achæmenids (500—300 B. C.), we find still a great many inflexions, agreeing with those of the Sanskrit, Zend, and [illegible] other ancient Aryan tongues. At what time the Persian lost almost all its inflections, and came into the condition of its present [illegible] poverty, which makes it appear rather like [illegible] than the Aryan sister tongues, whose grammar is so highly developed, we cannot ascertain. But there is every reason to suppose that the dissolution and absorption of the inflexions [illegible] having become far the greater part of [illegible] before the Christian era. [illegible] of the Achæmenids (400 B. C.), we find already the [illegible] forms established, [illegible] of the Zend-Avesta [illegible] Achæmenids, the Avesta, [illegible] Persian [illegible] Persian. Among the Persians [illegible] small [illegible] to the Sassanids. [illegible] A. D. 235. [illegible] Persian [illegible] Sassanian [illegible] Persian [illegible] Persian [illegible] Persian [illegible] Persian [illegible] Persian [illegible]

[illegible]

the king.

plural, and the *Aethiopic ambfi*, a plural too, but both applied to god.

the 3rd plural, present tense, of the Persian *hastand*, they are.

upon, to pronounce them according to the characters in which they are written; but their pronunciation of these Semitic words, whose roots and forms are unintelligible to them, is almost always evidently wrong. The chief reason of this is the great ambiguity of the Pehlevi writing, where not only the short vowels are omitted (as is usual in all Semitic alphabets, except the Arabic), but one and the same character is capable of three or four different meanings; so, for instance, *o*, *u*, *v*, *n* are expressed by one character, for initial *j*, *h*, *s* there is one sign indiscriminately used, etc. The correct form and pronunciation is to be ascertained from the Chaldee only, a good knowledge of which tongue is indispensable in order to understand Pehlevi.

Now the question arises, do these three books of the Pehlevi language, which we can discover, represent dialects of three different districts in Iran, or do they belong to different periods, or are they mere products of peculiarities existing in different styles? The two first questions, [illegible] the Huzvarish [illegible] ter in two distinct kinds of characters, [illegible] (Di, [illegible]) very much the Hebrew writing, exhibit certainly two [illegible] one and the same language, as [illegible] values. The book Pehlevi (called *Zend-Pehlevi*, [illegible] the commentary) differs from the Pehlevi [illegible] as far as the styles concerned: it was very likely that [illegible] language, which was used in [illegible] by the people. At the time when Pehlevi [illegible] language, and the [illegible] [illegible] the Sassanian [illegible] making the Pehlevi [illegible] [illegible]

[illegible]

language used for that purpose.

2—THE ZEND LANGUAGE.

The general character of the Zend language [illegible] is that of a highly developed [illegible]. It is [illegible] verbs and in the [illegible]. In the [illegible] eight cases can be distinguished, it agrees [illegible] Vedic Sanskrit, and in the latter, it [illegible] forms, than the classical Sanskrit. Besides, we find a [illegible] compound words of various kinds, and the sentences are put together in an easy way which is apt to contribute largely to [illegible] quick understanding of the general sense of passages. It [illegible] uine sister of Sanskrit, Greek, Latin, and Gothic; but [illegible] no longer in the prime of life; she is [illegible] declining age. The forms are not always [illegible] each other, as is the case in Sanskrit, Greek, and Latin; [illegible] now and then confused, much less, however, than [illegible] the nouns, where the dissolution first began; the [illegible] the original uninflected state of the word is [illegible] the originally inflected forms. So, for instance, we find [illegible] Indian gods which is the very [illegible] instrumental singular, which [illegible] and [illegible] *[illegible]*. The [illegible] [illegible], are [illegible] is [illegible] Sanskrit; [illegible] [illegible] instrumental [illegible]. In [illegible] Greek [illegible] Zend-Avesta, [illegible] Indian [illegible] Persian and Parsis. [illegible] [illegible] Medes and Persians [illegible] [illegible] [illegible]

The best text, comparatively speaking, is to be found in the [illegible] copies only, while in V[illegible] manuscripts [illegible] purposes there is not the slightest [illegible] many centuries old, or even dated at the present day. Westergaard has taken great trouble to give a correct text, chiefly [illegible] the oldest manuscripts, which were accessible to him. His [illegible] is in most cases far preferable to the manuscripts of the [illegible] of modern times. The Dustoors, therefore, should consider [illegible] their bounden duty to give an accurate text according to the oldest manuscripts, which they could procure [illegible] this task they will be aided much by Westergaard's [illegible] edition, and the grammatical researches of other European scholars. Why will they remain behind the Parsees, [illegible] who have preserved their sacred writings so well [illegible] modern researches to so great an extent? [illegible] a small philological [illegible] the ancient Zoroastrian writings [illegible] as the sacred [illegible] of the Parsees [illegible] chief part in it. The [illegible] is overshrouded, must be dispelled. [illegible] such a desirable result is a sound [illegible] of the language.

3—SOUNDS, VOWELS, AND CONSONANTS.

(A) Vowels.

[illegible] *áo*; *éu*, *éi* (*aéi*); *ou*, *oi*, *ói*; *ui*, *úi*.*

[illegible]

* [illegible] like *é* in the French *âme* soul; *ói* is equal to *é*.

[illegible]

nally written in the Samaritan.

at the beginning of words, it is a peculiarity of the Sanskrit language to prefix to every initial vowel a [illegible] consonant, generally a guttural, but not [illegible] corresponding to [illegible]. The peculiarity has crept into [illegible] of the Zend texts, so that a word [illegible] but with [illegible]. In the middle of words it may be a [illegible] diphthong; for instance, in [illegible] general [illegible] all), etc.

In the Gâtha dialect, we observe this peculiarity that [illegible] terminate in vowels, they remain [illegible] [illegible]. This enunciation of the [illegible] the shortest and, the short [illegible] even to be considered [illegible] the Hebrew). So [illegible] (Yas. 32, 12). [illegible] certainly [illegible] of the Gâtha [illegible] [illegible] of the pieces written thereon. They [illegible] shall see, [illegible] the most important [illegible] in the Zoroastrian [illegible] to that in which the Bal[illegible] Persian [illegible] the [illegible] [illegible] such [illegible] a [illegible] [illegible] [illegible]

[illegible]

(B) Consonants.

Gutturals.—*k*, *kh*, *q*, *g*, *gh*, *h*.
[illegible]
Dentals.—*t*, *th*, *d*, *dh*.
Labials.—*p*, *f*, *b*.
Semivowels.—*y*, *r*, *v*, *w*.
Sibilants.—*ç*, *sh*, *s*, *z*, *zh*.
Nasals.—*m*, *n*, *ṅ*, *ṇ*, *n̄*.

[illegible]

[illegible]

Among the cerebral class, *ḍ* is of a peculiar nature, and not to be classified with any of the Sanskrit, which is simply an aspirate; it is rather near to the English *d*. In most cases it is only a change of the simple *d* on account of being preceded by *r*, *ṛ*, *ṝ*, *ṛi*, *ṛī*; e.g. *ṛṇa*, S. *ṛṇa*, debt, and S. *ṛṇa*, debt; *ṛṇajō* run (Gothic S. *ṛṇ*, to run). A very attractive example occurs in *ṛṇ*-*ṣṭ*: the Zend sg. is *ṛṇ*, the ac. *ṛṇ*, the g. *ṛṇ*, the d. *ṛṇ*, before *ṛ*, and retained before the vowel. Now and then it corresponds with S. *ḍ*; e. g. *ṛṇ*, then, and S. *ṛṇ*. If a word terminates in *ṛ*, we find generally a separate S. word formed; but sometimes rather a collateral form only that to merely a separate derived sound; in that case I note it. [illegible] *ṛ* in certain words as *ṛṇ*, S. *ṛṇ*, [illegible] *ṛ*. If the S. aspirate of the cerebral class is [illegible] by [illegible] on these words, [illegible] and the [illegible], [illegible] to distinguish *dá*, to give, from *dhá*, to make, create.

[illegible]

[illegible] already known to the Vedic dialect.

[illegible] *ṛ* [illegible] the S. [illegible] Zend [illegible] Sanskrit [illegible] says [illegible] Latin

[illegible]

native), *vashdrêng* acc. pl. of *vaçtra*, field.

[illegible]

4—[illegible]

[illegible]

meaning "possessing horses."

bination of a vowel with a simple or double consonant, or of two consonants with a vowel between them, e. g. *i* to go (in *a* he goes S. *di*, Latin *it*, he goes); *di* S. *d* to give; [illegible] (*[illegible]*, they blow, *[illegible]* wind; *gu* to go (in *gata*, gone); *[illegible]* to hear; *[illegible]* to do; *[illegible]* to make; *[illegible]* to speak, [illegible] (*[illegible]*, he announces); *char* to walk; *tach* to flow; *[illegible]* to grow; *vach* to speak; *[illegible]* to say (in *[illegible]*, he told); *[illegible]* to bring; *as* to be (in *ahmi* I am, *[illegible]* he was); *[illegible]* to exist &c. From these simple roots others were derived by means of some additional sounds, which, of course, can change the meaning; so *dath* to place, is a derivative of *[illegible]*, *[illegible]* to make, *[illegible]* to kill, one of *[illegible]* to do. Now and then we find a verbal root joined to a noun, in order to modify the meaning, e. g. *[illegible]*, *yaosh-dath* to purify, make clean. As to their practical use, the reader will soon become aware, that the roots are more facts of philology, abstract grammatical notions, but in order to [illegible] a thorough knowledge of a language, they are nevertheless very useful. They show the connection of many words, which in the course of time have become different both in form and sense. So *[illegible]* a corpse, (*[illegible]* in the Greek) and *[illegible]*, which perishes, goes away, are of the same root: *[illegible]*, S. *[illegible]* to perish; *[illegible]*, destruction, he, *[illegible]*, he lies, *[illegible]*, a liar, are traceable to *[illegible]* S. *[illegible]* to destroy; *[illegible]*, I created and *[illegible]*, are derivatives of *[illegible]*, *[illegible]*, *[illegible]* (only different pronunciation of the same root S. *[illegible]*) to fabricate, make, create, [illegible] to exist, [illegible], I am and *[illegible]* existing, [illegible] to be.

5—CRUDE FORMS.

In the Zend in which the radicals of verbs and nouns are [illegible] by means of [illegible], and they are [illegible], at least by the [illegible] of [illegible]. The [illegible] forms, produced more [illegible] verbal and

6.—MODIFICATIONS OF THE VERBAL ROOTS.

[illegible] of tense or mood, to be observed viz. Causal, [illegible], and Intensive forms.

1. CAUSAL FORMS, expressing the [illegible], are very frequent in the Zend-Avesta. They are [illegible] in the same manner as in Sanskrit, by lengthening the [illegible] of the root and adding the syllable *aya*. Examples: [illegible] *ldrayati*, he gets made (from the root *lar*, to [illegible]); *yáti*, he makes hot (from the root *yap*, to be hot, to burn); [illegible] *fraya-yáti* (Yt. 17, 21), he causes to go, [illegible] (from the root *fra* to go); *a-vi-nayat* (Vend. 2, 11), he made go asunder, (from the root *nî* to run, to go); *ca-ya-yáti* (from the root *ca* to hear); *ava-ṭhaya-ti*, he fixed, established, Vend. 2, 34. [illegible] *ṭhâ* to stand); *khara-yáti* (an abbreviated form of *khrâ*), he makes cry, i. e. scares, frights (Vend. 15, 5; [illegible] Persian *khrosh'ten*); *dâraya-ti*, then keepest (from the root *dâ*, [illegible] to hold, modern Persian *dâshtan*).

Closely connected with the proper causal verbs, are the so-called DESIDERATIVES, that is to say, verbs [illegible] [illegible] Examples: [illegible] Yt. 5, 15. [illegible] [illegible] Vend. 9, 12.

2. DESIDERATIVE FORMS, EXPRESSING [illegible]

[illegible]

[illegible]

tive form.

Yas. 47, 4. they hurt repeatedly or very much (from *vas*, *vaś* to hurt); *vôvid itê*, Yas. 30, 8. it is possessed, held completely (from *vid* to possess, get); *fravîdvô*, Yas. 44, 11. I am well known (from *vid* to know).

7.—VOICES IN THE VERB.

There are three voices to be distinguished in Zend, as well as in Sanskrit and Greek: viz., the active, the middle or reflexive, and the passive. The first and third being well known and generally applied in the modern languages, only the second voice requires some remarks. I have called it the middle or reflexive voice; it corresponds with the so called Âtmanêpadam in Sanskrit, the middle in Greek, and the deponent in Latin. According to its nature, it occupies the place between the active and passive voices, participating in the nature of both. Originally the middle voice served to express passive as well as reflexive ideas, and it was only in the course of time that they established a proper passive form by the addition of *ya* to the root, but without changing the terminations. The original passive meaning of the reflexive voice is, however, now and then, clearly in the participial forms preserved. Examples: *[illegible]*, Yt. 8, 60; 10, 117; 14, 44. [illegible] used, accompanied, [illegible] Yt. 10, 66. [illegible] regarding [illegible] the [illegible] passive meaning [illegible] Yt. 14. [illegible] Pahlavi Vend. 8, 73. In all these examples the passive meaning of the middle is evident, the proper passive voice would be in the Imperfect: *[illegible]*, *[illegible]*.

Closely connected with the passive is the reflexive meaning, which plays now in the forms of the middle voice. Thus in the very common middle verb *[illegible]*, we worship,

[illegible]

8.—MOODS.

[illegible] INDICATIVE, SUBJUNCTIVE, POTENTIAL and IMPERATIVE.

[illegible]

His devotee, when worshipping him in the proper way.

9.—THE SUBJUNCTIVE.

There are two kinds of this mood to be found in the Zend-Avesta, one with long, and the other with short terminations, which both being lost to the classical Sanskrit, are extant in the ancient language of the Vedas also. The characteristic feature of these subjunctive moods is the constant insertion of *a* between the root and the termination, e. g. [illegible], [illegible] from [illegible] to destroy.

The FIRST SUBJUNCTIVE takes after its characteristic *a* before the terminations of the present tense indicative, [illegible] &c. e.g. [illegible] Yt. 13, 84. he may look (from [illegible], to see, Pers. *bin-am*, I see). As to its meaning, we find it applied in various ways, it is commonly to be translated by "may, will, or should." It can depend on particles such as [illegible], [illegible] that, in order that, or it can stand without them. Examples: [illegible] (*Ardhvîsura*) [illegible] Yt. 5, 90. that they may not disturb thee (from [illegible] to destroy); [illegible]. Vend. 7, 37. (and if) he should then be (from the root [illegible]): *thwâm* [illegible] Yt. 5, 87. the girls shall be to thee (Ardhvîsura); [illegible], Yt. 5, 87. thou shalt may st grant; *hacâ* thou shalt be; [illegible] Vend. 19, 18. thou shalt go; we find it in general sentences, e. g. [illegible], Vend. 18, 27. for how many months that might still be living (from [illegible] to live).

Very frequently this first subjunctive is used to express a FUTURE TENSE, through which it is easily [illegible] Vend. The idea of the future and the subjunctive [illegible] each other, both implying a state of [illegible] in [illegible] the forms of both are very nearly [illegible]. Examples: [illegible] Yt. 8, 5. how will thy wife [illegible] Yt. 2, 11. [illegible] to perish (from the root [illegible] to perish, go [illegible]); [illegible] Yt. 1, 9. he will come to thy support [illegible] come); [illegible], Yt. 13, 18. he will be [illegible]

The SECOND SUBJUNCTIVE has after its characteristic [illegible]

the root *ar* to go)

10.—POTENTIAL.

jaçatma, we may come,—*bimaidhi* (first pers. pl. middle v. *biidhyoimaidhi*. Ys. 9, 21. we might awaken (from *biidh* to awaken). Now and then we meet a dual form, ending in *ayatem* (3rd pers. dual act. v).

The application of this first Potential is manifold. In the 2nd pers. it is very frequently used as a polite form of the imperative, when any thing is to be commanded or asked for. Ex. *fra-bareis* thou shalt bring (from *bar* to bring); *hiidaeis* thou shalt sprinkle (from *hiidh* to sprinkle); *dreñjaeis* thou shalt recite (from *dreñj* to recite); *nipaçaeis* thou shalt protect (from *pâ* to protect); *zbaçaeis* thou shalt invoke (from *zbâ* to invoke); *jaidhiaeis* Yt. 13, 1. thou shalt keep (from *dhâ* to put); *aiseis* Yt. 10, 32. thou shalt sit (from *ih, âs* to sit); *çaiñlaeis* Yt. 1, 28. thou shalt cleave for yourselves (from the root *çaiñl* to cleave, Latin *scindo*); *varaçaiñaeis* you shall cover (from *var* to cover); *darezyaiñaeis* you shall chain (from *darez* to chain, fetter, bind); *upaçaiñt* one shall strike, beat (from *çan* to strike, slay); *aeo-bardît* he may bring hither; *bareçaeis* they shall bring; *chiñgaeis* Vend. 15, 12. they shall atone (from *chi, hi* to atone, be punished; it is instead of *chiñgaeis*); *çiñhaçaeis* Vend. 4, 44. I may give him in marriage (from *çiñh* to marry, carry home); *fraçaçaeis* he may teach; *ipaçaeis* he may have, obtain for himself, (from *ip* to have, possess); *aisaçaeis* he may sit down (from *sadh* to sit); *çaiñdaçaeis* Vend. 7, 37. they may learn; *daçaçaeis* they shall chain (from the root *daçz* to fasten, make tight).

To express the idea of habitude, the Potential serves lastly properly and e. g. Vend. 4, 47. *[illegible]*, as the Magian priest is in the habit of [illegible] speaking; Vend. 3, 42. *[illegible]* as the wind is in the habit of sweeping away [illegible] to sweep; Yas. 12, 6. *Zarathustrô [illegible]*, Zarathustra is in the habit of speaking against the Daêvas (from [illegible] to speak); *[illegible]* Yas. 12, 6. these two used to converse.

THE SECOND POTENTIAL, which we may style the Potential proper, is used as a PRECATIVE or with the negative *mâ* as a PROHI-

[illegible] 1. 2. 3rd pers. [illegible] 1st pl. [illegible]; 2. 1 pers. sg. [illegible] 1st pl. [illegible]; 3. 1 pers. sg. [illegible], [illegible]. On the first and second persons [illegible] [illegible] 3rd pers. pl. [illegible] [illegible] is [illegible] to be met with.

As to its meaning, it [illegible] with the first Potential, [illegible] a combination of the characteristics of both the Potential and the Subjunctive, it is more emphatical, and [illegible] than the Potential. Its proper place, therefore, is [illegible] expressing [illegible] or a [illegible] or [illegible] [illegible] to the negative particle [illegible] [illegible] Yt. 10, 52. mayst thou hear our prayers, [illegible] Yt. 10, 93. mayst thou [illegible] (bodily and spiritually)! [illegible] Yt. 12, 3 [illegible] spread the Barsom [illegible] Yt. 10, 94. thou mayst [illegible]; [illegible] Ys. 62, 2. [illegible] (from [illegible]) [illegible] Yt. 13, 147 [illegible] Vend. 18, 17. [illegible] Nyâ. 3, 11. [illegible] Yt. 1, [illegible]; 10, 5 [illegible] who is [illegible]; [illegible] Yt. 16, 3. they shall [illegible]; [illegible], they shall fly; [illegible] they shall [illegible] away. Yt. 11, 6 [illegible] to flee, and [illegible]. In [illegible] and then shortened, e. g. [illegible] Vend. 7, 38. [illegible], he may [illegible]. While [illegible] [illegible] of the mais rarely applied to [illegible] [illegible] 2. 1 Subjunctive is [illegible] 3rd pers. pl. [illegible], [illegible], [illegible] [illegible] Vend. 8, 22. [illegible] [illegible]; [illegible] Nyâ. 3, 11. [illegible] Yt. 8, 5. [illegible] they shall [illegible]; [illegible] Vend. 17, 9. [illegible] [illegible] [illegible].

It is frequently employed in conditional sentences, [illegible] the antecedent clause, introduced by [illegible] [illegible] I, I. [illegible] I would [illegible] Vend. 4, 2. [illegible] do, to [illegible]; [illegible] by [illegible]; [illegible] Vend. 14, 18. [illegible] he should be [illegible] In the consequent clause [illegible], see for instance Yt. 8, 11. [illegible] the rains to me [illegible] had invoked me with prayers, I had [illegible] from [illegible] to go; it is a perfect [illegible], I would [illegible] (*[illegible]*) from [illegible] to come, perfect [illegible].

Now and then this precative and conditional [illegible] is used in a strictly potential sense, expressing the [illegible] to do a thing. Thus we read Vend. 6, 29. as [illegible] as they can grasp [illegible]: [illegible] with their hands.

11.—IMPERATIVE.

This mood, very frequently used, has various forms, which, although [illegible] [illegible] [illegible] other [illegible] forms. We [illegible] the first [illegible] Zend. [illegible] I [illegible], I [illegible], I [illegible], &c. They are [illegible] as follows:

[illegible]

[illegible] Yas. 45, 3. and I will tell.

[illegible] in the usual Zend.

[illegible] either in

a, that is to say, in the crude form of the present tense; or, if there be [illegible] termination, as [illegible], whether the crude form be identical with the root, [illegible]. Ex.: [illegible] bring! here it ends in *bara*, which is the crude form of the present tense; *barâmi* I bring; [illegible] come, hither! [illegible] I come; *us-hista*, rise! *us-histâmi* I rise; *kerenûidhi*, make! [illegible] I make (from *kar* to make); *gerĕdhi*, praise! [illegible] I praise, from the root *gar* to praise); *mruidhi* speak! (*mraomi*, I speak, from *mrû*); now and then we find *di* alone, e.g. [illegible] to see; *jaidhi* slay! Ys. 9, 30. (from *jan* to slay); *paiti-idhi*, go to! Vend. 22,7. (from *i* to go); *dazdi* give! (from *dâ* which is in the Gâthas always *daidî* give!; *gaidî*, go! (the Gâtha form, from *gâ* to go). The plural, active voice, terminates always in *ta*, e.g. [illegible] praise ye! *pâta* protect ye! (from the root *pâ*, to protect); *us-hista* rise ye! (from *sta* to stand, with *us* to rise); *dâta* give ye!

The second pers. sg. middle voice terminates in [illegible] and [illegible], which both correspond to the Sanskrit termination [illegible]; e.g. *ni-[illegible]* put, place! Yt. 10, 32. (from *dâ* to put); [illegible] take a bath! Vend. 18, 19; *jijishanuha*, send for, seek! Vend. 15, 13.; [illegible] invoke! Vend. 19, 13, 14.

In the Gâtha dialect the form in [illegible] is not known; there the original [illegible], *hva* is found, e.g. [illegible] teach! Ys. 46, ; *gûshahvâ* hear, listen! Ys. 49, 6. (from *gush* to hear). The plural is [illegible], e.g. [illegible] listen ye! Ys. 45,1. [illegible] save ye! Ys. 34, 7. (from [illegible] to protect, save).

The 3rd pers. imperative are of very frequent use, expressing the wish: let him do that, or that! he may do! Now and then they are used in the meaning of a future tense, e.g. [illegible] they are to come, they will come Vend. 2, 2. (from [illegible] to come, [illegible] is the crude form of the Aorist). The terminations are as follows:—

Sg. act.—*tu*, pl. *ntu*; sg. middle voice *tãm*; pl. *ntãm*. Ex.: [illegible] he may put on clothes Vend. 3, 19. (from [illegible] to put on clothes); [illegible] he may eat! let him eat! (from [illegible] to eat); [illegible] he may hear; [illegible] he may tell (from [illegible], to hear

---

* [illegible] Ys. 46, [illegible] 51,6

and *ara* to tell); *aṇtu* he may be; let him be! *aṇtāṇtu* they may be, let them be; *ṇ* from *i* to go); *ṇ̄ṇ̄ṇ̄ṇ̄* they may praise (from *fr* to bless, be kind); *hṇ̄ṇ̄* they may be! (from *as* to be). The forms of the middle occur in the Gâthâ dialect only,* as *ayṇ̄ṇ̄* Ys. 45,7. let him (*Deshmô*, one of the bad spirits) be put down! from *ni* to put, with *ni* to put down);† *hṇ̄ṇ̄ṇ̄*, instead of *hṇ̄ṇ̄ṇ̄*, Ys. 48,5. they may have or possess (from *ni* to have, possess). Besides we meet in the Gâthas Ys. 48,5. the 3rd pers. dual, middle voice, *ṇ̄ṇ̄ṇ̄*, in the phrase *ṇ̄ṇ̄* ‡ *ṇ̄ṇ̄ṇ̄*, two cows (a team) may till her (*I ṇ̄ṇ̄*, the soil).

In an old formula preserved in Vend. 8,38. we find an imperative form [illegible] with the accent [illegible] "Thus [illegible] out every thing to be brought out, which was not yet brought out!

12.—TENSES.

In the Zend language we find as many tenses as in the Sanskrit, although less than in the Greek, which, in turn, the most [illegible] Arabic. We [illegible] the [illegible], [illegible] the past, [illegible] future, which [illegible], as regards their [illegible], [illegible] respect [illegible].

* [illegible] may, or shall come."

† [illegible] imperative active, are one and the same.

‡ [illegible] may tear out the peritoneum!

§ [illegible]

The terminations are chiefly of two kinds, longer and shorter ones. [illegible] the absence of the terminating vowel [illegible], under circumstances, of a whole syllable, which [illegible] the shorter kind, e. g. *mi* (1st sg. act. v. [illegible]); *a* [illegible] made *ha*, *ta*, &c.

The longer forms are used in the present tense, the first subjunctive and the first future tenses, [illegible] tals, the second subjunctive, the imperfect, [illegible], and to a certain extent, with some [illegible] tense. The imperative has its peculiarities, as we have seen. I shall give here the terminations of both the present tense and the imperfect.

	Present tense.		Imperfect.	
	Active voice	Middle	Act.	Middle
Sg. 1	*mi*	*é*	*m*	*é*[1]
„ 2	*hi*	*hé*	*s, ó*	*e, he*[2]
„ 3	*ti*	*té*	*t*	*ta*
Dual 1	*vahi*		*áva*[3]	none
„ 2	not more extant		none	none
„ 3	*tó, thó*[5]	*ítheé*[4]	*tem*	*íthé*[4]
Plural 1	[illegible]	[illegible]	[illegible]	[illegible]
„ 2	*tha, dúm* G., *dhwem*			(*mahi*[5])
„ 3	*ñti*	*ñté*	„ 2 *ta*	*dhwem*
			„ 3 *en, ãn*	*añta*

1 [illegible]

2 [illegible] tion of *apercepe (he)*.

3 [illegible] li erally: up to and towards the earth).

4 [illegible]

5 *Yudhyathó* Yt. 8,22. they two fight.

13.—CHARACTERISTICS OF THE CRUDE FORMS OF THE PRESENT TENSE.

[illegible] crude form, out of which the proper present tense is formed, extends not only to the Indicative, Subjunctive, and Potential moods, of which in most cases no other tense is extant, but to the Imperative and the Imperfect (the first past tense) also. According to the nature of this crude form, the verbs are [illegible] Sanskrit under ten heads, all of which are [illegible] Zend too. I shall enumerate here the different crude forms of the present tense according to the order introduced by the Sanskrit grammarians.

[illegible] I. [illegible] between the root and terminations, and changes [illegible] the root to their respective [illegible] and ó [illegible] Gothic: [illegible] I carry: [illegible] bereaves; [illegible] I find, I; [illegible]

[illegible] II. [illegible] the [illegible] to the root; [illegible]

[illegible]

is a Githa form of the 2nd pers. plur. act. of the root *dá*.

[illegible] they produce [illegible] 43, [illegible]

Class IV [illegible]

Class V [illegible] class. [illegible] consequence of his having perceived).

Class VIII is [illegible] *fan* to stretch).

Class IX [illegible]

Class X [illegible] *pal* to protect).

likely to the popul r, and not to the written language.

14.—PARADIGMS OF THE PRESENT TENSES OF SOME VERY COMMON VERBS.

[illegible] to be; [illegible] to work; *kere*, *kere*, to make, &c.)

Active voice.	Middle voice.
1st S[illegible], I [illegible].	1st S[illegible] *i*[illegible].
,, [illegible], I [illegible].	,, [illegible], I [illegible].
,, *ah-mi*, I am.	,, *içt*,* I have, or possess. (Ys. 50, 1).
,, *verezyâ-mi*, I work (Yt. 15, 44).	,, *âzby-a*, I invoke. (Ys. 15, 1).
,, *kerenao-mi*, I make.	,, *tanar-a*, I cast (him) down. (Ys. 19,7).

2d S[illegible], thou [illegible].	2d S[illegible], thou [illegible].
,, [illegible],	[illegible].
,, *ahi*, thou art.	
,, *verezyé-hi*, thou workest.	
,, *kerenü-ishi*, thou makest.	
,, [illegible] Vend. 18, 30.	
,, *dît-shi*, thou seest.	
[illegible]	
,, *hnf-shi*, thou holdest. Ys. 43, 4.	

,, *aç-ti*, he is.	*mrûté*, he speaks.
,, [illegible]	[illegible]
,, *kerenao-iti*, he makes	*vereuraité*, he teaches.
,, *mrao-iti*, he says.	Ys. 31, 17.

* [illegible] on account of the heavier terminations of the middle voice.

	1st Pl. *barâ-mahi* we bring.	1st Pl. *barâ-maidhé*.
	,, [illegible] we [illegible]. Ys. 35, 2.	,, (3) *içâ-maidé*, we possess, have. Ys. 35, 7.
Gâtha forms.	,, [illegible], we work. Ys. 35, 7.	,, (2) *mrâ-maidé*.
	,, *nemaggâ-mahi*, we [illegible].	,, *dade-maidé* G. form.
	,, *uç-mahi*, we wish.	,, *vare-maidé*, we choose.
	2nd Pl. *çta*, you are.	2nd Pl. *thwarôzh-dûm*, you cut, prepare. Ys. 29, 1.
Gâtha forms.	,, [illegible], you [illegible].	,, *fracôiz-dûm*, you [illegible]. Ys. 33, 8.
	,, [illegible], you perform.	
	taurvaya-ta, you defeat. Ys. 13, 38.	
	3rd Pl. *bawai-ñti*, they exist.	3rd Pl. [illegible], they [illegible].
	,, *heñti*, they are.	
	,, [illegible] of *verezyeiñti*), [illegible]. Vend. 15, 5.	,, *verenv-aiñté*, they cover. Vend 18, 32.
	,, *kerenavañti*, they make.	,, *fradhenté*, they thrive.
	,, *jvai-ñti*, they live.	,, *viçañté*, they come, appear.
		,, [illegible], they converse.
	1st Dual *uç-vahi*, we two wish. Ys. 46, 16.	
	3rd ,, [illegible], they two come.	3rd Pl. [illegible], they two [illegible].
	,, *çtô*, they two are.	

15.—PAST TENSES.

[illegible] Perfect. First and Second Aorists.

[illegible] distinguish three ways of [illegible],

viz.: (a) augmentation, (b) reduplication, (c) composition with the past tense of the auxiliary verb, *aç*, to be.

(a.) Augmentation consists in prefixing a short *a*, either to the verbal root, or to the crude form of the present tense; in both cases, the terminations which are to be added, are shortened. This augment early became [illegible], and was then [illegible]; hence it does not regularly appear in the Zend. Both forms are in fact imperfects, as is the case in the Sanskrit and [illegible], where the [illegible] [illegible] [illegible]. The Greeks [illegible] the first form the SECOND AORIST (indefinite tense), the second Imperfect. As to the meaning of both, there is almost no [illegible] [illegible]; the shorter form [illegible] to be [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in the [illegible], in most cases superseded by the longer, the proper imperfect.

We find most frequent use made of the shorter (second Aorist) form in the most ancient Gâthâ dialect, [illegible] the usual Zend, [illegible] [illegible] [illegible] the imperfect tense is [illegible]. [illegible] [illegible] Ys. 45,7. [illegible] [illegible]; [illegible] Ys. 46,1. [illegible]; [illegible] Ys. [illegible]; [illegible] [illegible] [illegible] Ys. [illegible]; [illegible] Ys. 45,[illegible] [illegible] Ys. 29,10 [illegible]; [illegible] Ys. 47, [illegible] 47,1. [illegible]; [illegible] Ys. 31,11 [illegible]; [illegible] Ys. 32,1 [illegible] [illegible]; *gât* Ys. 46,6. he went (from *gâ* to go).

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] only a few [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] 2nd pers. pl. [illegible] Ys. 32, 3. [illegible] [illegible] [illegible] Ys. 31, 15 3d pers. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 19, 15. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] Yt. 2,2. In the Gâthas the [illegible] without any reference to the past time. [illegible] Ys. [illegible] which conveys evidently the sense of an [illegible] yet and Ys. 44,14. [illegible], I pray or [illegible].

(B.) Reduplication is there [illegible] short, or, if long, it [illegible] vowel of the reduplicated syllable [illegible] also. If the consonant [illegible] then [illegible]; if it be a sibilant, generally [illegible] this reduplication [illegible] expressing what is [illegible] there, [illegible] Latin, Greek [illegible] Persian [illegible] I saw. The terminations of the Perfect [illegible] present tense as such as [illegible] to the latter. The terminations, as far as [illegible] from the scanty texts, are as follows:

Active v. sg. 1st and 3rd—*a*.

„ „ „ 2nd *tha*.

„ „ „ pl. 1st *ma*; 2nd *tha*; 3rd *us*.*

Dual. 3rd *álare*.†

Middle sg. 1st and 3rd *é*, 2nd *sa*.

„ „ dual 3rd *álé*.‡

„ pl. 3rd *are, ere*.

[illegible]

* Ys. 50,10 *aêarus* they have gone (from the root *ere*, *ir* to go).

[illegible]

[illegible] Yt. 13,107. he [illegible] to sky.

[illegible] with the past tense of [illegible], to [illegible] a [illegible] tense [illegible]; it is according to its [illegible] the [illegible] past tense. The Greek grammarians [illegible] the First Aorist; in the Sanskrit grammar it is one of the [illegible] Lakârs; in Latin it is [illegible] with the reduplicated perfect tense, and past tense; for instance, [illegible] I have written, that of [illegible], I write. These forms are [illegible]; in the Gâthâ dialect [illegible] shows [illegible] forms, we find [illegible]. The [illegible] is sometimes [illegible]. In [illegible], [illegible] placed [illegible]; [illegible] Yas. 2, 31. he [illegible]; [illegible], Ys. 13,3. 2 [illegible] [illegible], but [illegible]; [illegible] Ys. 43, 5. I thought: [illegible] to think, [illegible] the Zend, as well as the Sanskrit, exclusively in the [illegible] [illegible] with [illegible] [illegible] [illegible] Ys. 34,1 44, 8 2 [illegible] [illegible] the past stem [illegible] [illegible] Ys. 30,1. [illegible] is [illegible]; [illegible] Ys. 34,7. [illegible] [illegible] into [illegible] [illegible] Ys. 11, 18. [illegible] 1st [illegible] [illegible] "I [illegible] present" [illegible], and [illegible] I [illegible]."

16.—THE IMPERFECT.

Of all past tenses, the imperfect, which is most frequently used, is chiefly employed in describing past events, or state of things. I shall give here a list of these forms selected from the texts.

1st pers. sing. act. *dadhā*[illegible], I created (from *dhā*[illegible]; [illegible]), Ys. 13,2. I held, kept (from *dhā* to hold, keep).

1st pers. sg. middle [illegible], I concealed myself (from [illegible]); [illegible], I conversed (from [illegible]).

2nd pers. sg. act. [illegible], thou asked'st; [illegible], thou [illegible] away; [illegible] Yt. 22. 16. thou [illegible]; 2nd sg. middle [illegible] Yt. 22. 34. thou [illegible] from [illegible] to [illegible]; [illegible] Ys. 9, 13. thou wast born [illegible]; 3rd pers. sg. act. [illegible], [illegible] to [illegible]; [illegible] (r. [illegible]); 3rd pers. sg. [illegible] Ys. 12, 5. they two conversed, [illegible] Yt. [illegible] Yt. 13. 77. they two [illegible]; 1st pers. pl. act. [illegible]; 2nd pl. act. [illegible]; 3rd pl. act. [illegible], they [illegible] ran (r. *dvar* to run).

17.—THE PERFECT AND PLUPERFECT.

The perfect, denoting the completion of an action, does not frequently occur, either in the Gâthâ Ys., nor in the Yasna. Example: 1st pers. sg. act.: [illegible], I have

18.—FUTURE TENSE.

vida, I know, 2nd pers. S. *vaikha*.

[illegible] as well as those used in Latin, and the Great Tense [illegible]

That [illegible] in the Sanskrit, the [illegible] in the addition [illegible] to the [illegible] periphrastic [illegible] parallel of a [illegible] with an auxiliary verb, as for instance S. [illegible] I am a [illegible], I shall [illegible] are to be [illegible] in a [illegible] instances only. Ex. [illegible] Ys. 30,1. I shall tell [illegible] to tell. It is [illegible] in participle formations, e. g. [illegible] willing, [illegible], what is about to be [illegible] Vis p. 9, 13. what is about to be spread [illegible] the Homa juice. Of the other Sanskrit [illegible] I know only one instance in the Zend texts; [illegible] Vend 11, 11 [illegible] destroy, let [illegible] destroy [illegible].

Now and then [illegible] the Sanskrit [illegible] the [illegible] Ys. 51,15. [illegible] Ys. 31,15. [illegible]

In the [illegible] Ys. 33,10. [illegible] the [illegible] Vend 11, 2. [illegible] Vend 18, 24 [illegible]

[illegible] (see pagg. 64.65.)

19.—PASSIVE FORMS.

[illegible]

20.—PARTICIPLES.

sidered as nouns.

(v. *vind*, to find).

[illegible]

the "future tense."

[illegible]

21.—INFINITIVE.

[illegible]

[illegible]

cattle (r. *pere*, to fill).

[illegible]

e. g. *aêtare pîpereldat*,* in order to fight.

[illegible]

çraêshemnô Vend 13, 17. in order to attack.

[illegible]

pîpere, to attempt, to destroy, fight a battle.

[illegible] Ye 3, 24. [illegible]
[illegible] Ye 1, 3, 14. [illegible]
[illegible] Ye 11, 7, 1 [illegible]
[illegible] Ye [illegible]
[illegible]
[illegible] Ye 21, [illegible]
fields are not to be devastated.

23.—NOUNS SUBSTANTIVES AND ADJECTIVES: THEIR FORMATION AND GENDERS.

[illegible]

(S. devî).

manu-anh, mind.

[illegible]

[illegible] seen above.

[illegible] winged (adject. from *perenem*, wing).

[illegible] *mashya*, man.

[illegible] *ra* forms adjectives, e. g. *khrûra*, cruel.

[illegible] a town.

[illegible] *thri-s* e. g. *dâthri-s*, a she giver.

[illegible]

[illegible] very common, [illegible] relative adjectives, [illegible] relations to their substantives, e. g. [illegible] what refers to prayers, [illegible] what refers to altars, [illegible], the fourth, &c.

[illegible] (nom. masc. [illegible], fem. [illegible], neut. [illegible]) very common, [illegible] adjectives, meaning "having, provided with," e. g. [illegible], having Homa, with Homa, [illegible] having milk, with milk, [illegible] fem., [illegible], neut. having strength, power, [illegible].

24.—DEGREES OF COMPARISON.

[illegible]

[illegible]

25.—COMPOUND NOUNS.

The Zend language is as rich in compound words of various kinds as its ancient sister tongues, Sanskrit and Greek, but, as one out of its study, [illegible] to the [illegible] Vedic [illegible], less artificial in this respect than the [illegible] Sanskrit. [illegible] the numerous compounds of [illegible] which would more properly belong to a dictionary than to a short grammatical sketch. Following Sanskrit grammar we may bring these compound words under two heads.

1.—COPULATIVE (Dvandva). [illegible] in Sanskrit of comparatively rare occurrence, e.g. [illegible] Yt. 13, 12. cattle and [illegible] cattle, [illegible] Ys. 12, 7, Frashoster (and) Jâmâsp.*

2.—[illegible] the body and that of the soul.)

3.—[illegible]

* [illegible] *Mitrô-Varunô*, i. e. Mitra (and) Varuna (gods).

[illegible] *baghô*, "through fate."

pastures, fields (an epithet of *Mithra*).

most devoid of water.

26.—INFLECTION OF NOUNS; NUMBERS AND CASES.

The Zend, like the [illegible] the Singular and Plural, [illegible] called Dual. [illegible] ways by [illegible] viz. eight, including the vocative. In the sing. and pl. except the vocative in pl. [illegible] case has generally [illegible] and the same form is used to express [illegible]. In Sanskrit the eight cases [illegible] only; but in Zend we find five forms, a [illegible] in no other language [illegible]. I shall [illegible] in the Sanskrit order. 1, the Nominative; 2, the Accusative; 3, the Instrumental, expressing [illegible] by;" 4, the Dative; 5, the Ablative, [illegible] pointing out the [illegible]; 6, the Genitive; 7, the Locative, [illegible]; 8, the Vocative.

I shall [illegible]. Nom.: [illegible]. Acc.: [illegible]. Abl.: [illegible] Ys. 46, 4 [illegible] cut; [illegible], ye devils! you are offspring from the evil mind [illegible]. Gen.: *puthrô ahurahe mazdâo*, son of Ahuramazda (the fire); [illegible], creator of the fields. Loc.: [illegible] *Zarathustrô manahi*, Yt. 14, 11. Zarathustra worshipped him in his mind; [illegible] in all the good men. Voc.: [illegible], O creator! [illegible] Ahura [illegible]!

As to inflexion, all nouns may be divided into two great classes, which have several sub-divisions; [illegible] those nouns, the crude forms of which [illegible], the second [illegible] terminations [illegible].

Nom.	*s*	*a*	*ô (aç)*
Ac.	*em*	*a*	*â, ãs*
Ins.	*a*	*lya*	*bis*
Dat.	*ê*	*lya*	*byô (byaç)*
Abl.	*at*	*âo*	*lyô*
Gen.	*ô (aç)*	*âo*	*ãm*
Loc.	*i*	*yô*	*aêshu, aêshva, hva*
Voc.	like the nom.	,,	,,

27.—[illegible] IN A CONSONANT.

[illegible] a corresponding [illegible] d. Thus we obtain [illegible], *dô*, [illegible], *dô*; destruction, the nominatives [illegible], [illegible], while the accus. are *vîdh-em*, *drûj-em*; in the dat. pl. *byô*, *vîdh* inserts *zh*: *vîdh-zh-byô*, Yt. 10, 68, to the voices, words. The other cases are generally supplied by the related word.

(B [illegible] the waters').

(C). In a sibilant as *ç*, e. g. *viç* a village, a quarter (comp. Latin vicus, S. *viç*, Greek *οἶκος*, a house), acc. *viçam*, dat. *viçe*, nom. pl. *viças*, gen. pl. *viçanam*; before the suffix, *ç* is changed into the corresponding *ś*, e. g. *viśbiçe* (dat. pl.) **Ys. 53, 8.**

(D). In *ańh*. This class is very frequent; all nouns of the neuter gender; the nom. terminates in *ô*, which becomes *aç* before the enclitic particle *ché* e. g. *manô-çché* "and the mind;" the oblique cases mostly contract. Dec. *manô-ańh*, mind, nom. and acc. *manô*; instr. *manô*, dat. *manô*, gen. *manô-ańhô*, abl. *manô-ańhô*, loc. *manô*; pl. nom. and acc. *manô* sayings (from the crude form *manô-ńh*, nom. sing. *manô*), gen. *manô-ńhô*, inst. *manô-bis* (from *manô-ńh-bis*). Light *çraêdis* (from *çraêdh*, as if *çraêdô* were the crude form, nom. *çraêdis*) (from *vachańh*, nom. *vachô*, word), loc. *vachô-çché*, Yt. 22, 15. (from *vach-ańh*). From these forms we may see, that *ń* is kept before such terminations only as commence with a vowel, before the terminations beginning with consonants, *ô* or *ô* being substituted. The nom. and acc. pl. is for a contraction of a fuller form.

The adjective forms in *ô*, being always treated as if ending in abstract in *ańh*, follow the same rule: e. g. *çraêdô*, being light, shining, from *çraêdô* light, forms the acc. sing. *çraêdô-çché*, a termination which is never to be found in the abstract nouns in *ańh* themselves on account of their neuter gender.

(E). Masc. in *an*. e. g. *çraêdô*, m. *çraêdô*, m. time, *çraêdô*, m. [illegible], religion. The chief peculiarity of this class consists in the contraction of the stem with the case-endings of all the oblique cases of the singular, except the gen., and the oblique cases of the plural, except the gen., in which cases commence with a consonant, but the dat. and instr. pl. In the nom. sing. the *a* drops, but the *n* remains; in the acc. sing. and nom. pl. both remain, *a* being then lengthened to *ā*.

[illegible]

	Singular.	Plural.
N.	[illegible]	[illegible]
A.	[illegible]	[illegible]
Inst.	*ashavana*	*urvaibyá*
Dat.	[illegible]	[illegible]
	urvaicha	
Abl.	[illegible]	[illegible]
G.	[illegible]	[illegible]
L.	[illegible]	[illegible]

Dat. dual *ashavanaibya*, Ys. 1, 11.

[illegible] in *i*; see below.

[illegible]

	Singular.	Plural.
N.	[illegible]	[illegible]
Acc.	*airyamanem*	
Inst.	*bareçmana*	
Dat.	*bareçmainé*	*dámabyó*
Abl.	*bareçman*	
G.	[illegible]	[illegible]
L.	[illegible]	[illegible]

[illegible] means of the suffix *a*.

Dual.

Nom. and acc. [illegible], the two [illegible]; dat. and instr. [illegible], Ys. 10.2. to the two stones, [illegible] the two little [illegible].

[illegible] from the [illegible]. [illegible] father, [illegible] daughter, the nom. sg. [illegible], &c. In átar fire (its root is uncertain) the usual termination of the nom. sg. *s* is added to *ar*, as *átar-s* (modern Persian [illegible], fire).

	Singular.	Plural.
Nom.	*átars, dáta, pita,* (*ptá* G.)	*átarô, dátárô.*
Acc.	*átarem, dátárem,* [illegible]	[illegible]
Inst.	*áthrá,* G.	
Dat.	[illegible]	[illegible]
Abl.	*áthrat, pithrê* (*ô*) G.	
Gen.	[illegible]	[illegible]
Loc.		
Voc.	[illegible]	

Dual.

Nom. and acc. [illegible], Yt. 14. 45. [illegible].

[illegible], Ys. 12. 2. [illegible]

[illegible], Yt. 10, 116. [illegible]

[illegible].

bráthra, Yt. 10, 116. the two brothers.

(ll) [illegible], Ys. 34, 1 [illegible]

---

[1] [illegible] Persian [illegible], sky, is traced to it.

[2] [illegible] we shall see in the 4th chapter.

[illegible] Ys. 31, 6; [illegible] Ys. [illegible] Ys. [illegible] "[illegible]"; [illegible] *redldn*, Visp. 9, 5.

[illegible] Sanskrit, but [illegible] short or is changed into *é*.

[illegible] Yt. 17, 14; [illegible] Ys. 53, 5.

[illegible] Yt. [illegible]

[illegible]

Singular.	Plural.
[illegible]	[illegible] Yt. 5, 13.
N. [illegible] *çaushyāç*	
[illegible]	[illegible] Yt. [illegible]
A. [illegible]	[illegible]

Inst.	[illegible] G., [illegible]	[illegible], G.
Dat.	*hanemlé, dregvaitéG., dreg-* [illegible] (*cha*) G., *drem-taé* (*cha*)	[illegible]
Abl.	*açtrutat*	
Gen.	[illegible], [illegible], *zatô*	[illegible], *drvatām,*
Loc.	[illegible]	*pishyaçu,** Ys. 50, 2, in the [illegible]

(L. [illegible] is mostly changed into [illegible], e. g. [illegible], having [illegible], the [illegible] a name of Ahuramazda, [illegible] [illegible] *[illegible]*, [illegible], [illegible] *[illegible]* from [illegible] [illegible] (formed according to the pronominal [illegible]

28.—DECLENSION OF NOUNS TERMINATING IN VOWELS.

MASCULINE AND NEUTER NOUNS.

The [illegible] the [illegible] equal. In the [illegible] case in Sanskrit, Latin, and Greek also.

* [illegible]

[illegible] which is a pro-
[illegible] which
[illegible] the slope of
[illegible] always in a;
[illegible] it
[illegible]

[illegible] the terra-
[illegible] class; its
[illegible] and *ch* in
[illegible] terminates
[illegible]
[illegible] the
[illegible]
[illegible] II. ma
[illegible] *e.g.* *Ydd*, to
[illegible] *gi*, *e.g.*
[illegible] the two ears, Yt.
[illegible] into the
[illegible] Zed is
[illegible]
[illegible] Zed has two
[illegible]

[illegible] —[illegible] at sin *ed*, iden-
[illegible] the letter always
[illegible] the Hebrews,
[illegible]
[illegible] the men.
[illegible] which is, I
[illegible]

The instr. ends in *áis*, as in Sanskrit, e. g. *mā́thrā́is*, through the sacred prayers. The dative terminates in *hyô*, which is identical with the first class of nouns. The gen. ends in *aēṁ* (S. *ám m*). The loc. termination is *a[illegible]*, *a[illegible]*, *[illegible]* (comp. *kanaṇfshô*, Ys. 46, 2. "among the few," from *k[illegible]*, few). The vocative is identical with the nominative.

Ex.: *a[illegible]*, living (a name of God), *[illegible]* (although the nom. is *mazdâ*, it is inflected like those nouns, the nominatives of which end in *ô*) creator,* *gaya*, possession, existence, [illegible], man, [illegible], truth, *zarathushtra*, Zoroaster, *data*, given, created, [illegible], the family name of Zoroaster, *khshathra*, rule, [illegible], a revealed saying, *zaosha*, pleasure, [illegible], end, [illegible], friend, promise, *mareta*, mortal.

	Singular.	Plural.
Nom.	*a[illegible]*, *[illegible]*, *[illegible]* *zar[illegible]*, *[illegible]*	*[illegible]*, Ys. 30, 9. *[illegible]*, Ys. 45, 1. *[illegible]*
Acc.	*[illegible]*, *[illegible]*, *zar[illegible]thustrem, mashîm, gaêm*	*[illegible]*, Ys. see above.
Inst.	*[illegible]*	*[illegible]*, *[illegible]*, *[illegible]táis*

* [illegible]

That may be clearly seen from Ys. 45, 1.

Dat.	[illegible], [illegible], [illegible], *zarathustrái*	*[illegible]ibyô*, *naratôibyô*
Abl.	[illegible], [illegible]	*[illegible]ibyô*, Yt. 10, 38. (unpolluted)
Gen.	[illegible], [illegible], [illegible], [illegible], [illegible], *zarathustrahê*	[illegible], [illegible]
Loc.	[illegible], [illegible]	[illegible] (relations), *mar[illegible]*
Voc.	[illegible], [illegible], [illegible], [illegible]	

On the dual see above.

29.—FEMININES IN *á*.

The *á* is made short in the nom. sing.; but in the acc. it is preserved long; the terminations commencing with a vowel, as the instr. *ê*, dat. *ê*, abl. *ê*, gen. *ô*, insert *y* between these terminations and the crude form, just as is the case in Sanskrit, e.g. [illegible], [illegible], [illegible], [illegible], [illegible], [illegible]; in the instr. the *y* is [illegible], e.g. [illegible] G. [illegible], [illegible], through the tongue.

The [illegible] is [illegible]; [illegible] the [illegible] is [illegible], e.g. [illegible], in the [illegible] Yt. 34, 2., [illegible] Yt. 23. in the end. The [illegible] is [illegible] in e.g. [illegible], [illegible], [illegible], [illegible].

PLURAL.—The nom. and acc. end in [illegible] before [illegible] (*che*); the instr. in *bis*, *bis*; the dat. and abl. in *bya*; the gen. in *a ẑva*; the loc. in *ôbva*, *ôbva*. Dual forms of this class are **not to be found in the texts.**

Ex.: [illegible] (or well); [illegible]; [illegible] (L.: [illegible]), *g*[illegible], wife, *l*[illegible] [illegible].

	Singular.	Plural.
Nom.	*d*[illegible], [illegible], [illegible]	*duênâo, gaêthâo, gâthâo*
Acc.	[illegible]	T[illegible]
Instr.	[illegible]	[illegible]
Dative	[illegible]	[illegible]
Abl.	[illegible]	[illegible]
Gen.	[illegible]	*gaêthanãm, gâthanãm, zao-* [illegible]
Loc.	*zaothrê, duênê, gaêthê*	*gâthahva*
Voc.	*gûra* [illegible]	Like the nom.

[illegible].—NOUNS TERMINATING IN *i* AND *u* OF ALL THE THREE GENDERS.

[illegible].—The nom. adds [illegible] in nouns of masculine and [illegible] genders, but in certain adjectival feminine terminations [illegible]. In the acc. *i* and *u* are generally lengthened before the termination, *m*. In the instr. the termination, *a*, G. *á*, is partially [illegible] of the crude form, in which case these vowels are [illegible] to their respective semivowels *y* and *v*, e.g. [illegible], [illegible], from good, [illegible], from [illegible], intelligence, and partly [illegible], in which case the instr. represents the bare crude form, e.g. [illegible], G., knowledge, [illegible], by order, [illegible] with prayer. The dat. ends [illegible] in the masculines, and *ôi* in the feminines [illegible]; [illegible] the crude form is before the termination [illegible], [illegible] to *i*, in which way we [illegible], e.g. [illegible], [illegible], from [illegible]; [illegible] is either changed into the [illegible] and *u*, e.g. [illegible], [illegible], or it remains [illegible] to the termination, e.g. [illegible] from [illegible]. In the abl. we find the terminations [illegible] and *ôit* (wanting in Sanskrit). In the gen. there are two forms, the [illegible]; [illegible], in which case the vowel of the crude form [illegible]. [illegible]; [illegible] (Vend. 4 [illegible]); [illegible] and [illegible] as in Sanskrit. In the voc. [illegible] changed into [illegible], and *u* into *ô*.

In the dual the vowel is lengthened, e.g. [illegible], the two [illegible], from [illegible]; the dat. is [illegible], G. [illegible], to the two [illegible]; the gen. is [illegible], being dissolved into [illegible], e.g. [illegible] of the two [illegible], from [illegible], [illegible] of the two [illegible], [illegible].

Plural. The [illegible] before the termination [illegible]. In the [illegible] takes [illegible]; we find, [illegible], [illegible]. [illegible] is [illegible], where the termination [illegible] is to be changed into *y*, and *u* into

ə, e. g. *gâthanô* from *gâthô* witch, *hanəçô* from *hanəçi*, prophet, poet (used in the bad sense of a sorcerer). In order to preserve the original vowels *i* and *u*, an euphonical *n* is often inserted between them and the termination (*ô*, *ô*). The Acc. is *ô*, *ô*.

Ex. *açanô* the fem. of *açanô*, endowed with bodies, [illegible], m., *açpô* f. *açpô* n., good; *gairi*, mountain, [illegible], m. spirit, *dərəgô* f. genus of earth, *dərəgô* G. *dərəgô*, m. country, province, *nâirô*, woman, [illegible] m. cattle, *ugô* f. body, existence, [illegible] mother, womb, [illegible], lady, [illegible] f. knowledge.

	Singular.	Plural.
Nom.	*gâthô*, [illegible], [illegible], *[illegible]*, [illegible], [illegible]	[illegible], [illegible], [illegible], [illegible], [illegible]
Acc.	[illegible], [illegible], [illegible], [illegible], [illegible]	[illegible], [illegible], [illegible], [illegible], f.
Inst.	[illegible], [illegible] G., [illegible], *wâ*, *mainyû* G.	[illegible], G.
Dat.	[illegible], [illegible], [illegible], [illegible], [illegible]	[illegible], [illegible], [illegible], [illegible]
Abl.	[illegible], [illegible], [illegible]	[illegible]
Gen.	[illegible], f. *açtvaithyâo*, *nairyâo*	[illegible]
Loc.	*tanuyê*, *anhvô*, *açtvainti*, *vaṇhâu*, *gara*, (Af. 1, 17.)	[illegible]
Voc.	*ârmaitê*, *chiçtê*	

31.—PECULIARITIES IN THE INFLEXION OF A FEW COMMON NOUNS.

çpa, dog, nom. sing. çpô, acc. çpânem, instr. çpâna, dative çpâi, gen. çpôi, loc. çpâi (cha); nom. pl. çpâno, gen. çpânam.

gô, animal, flesh; cow, milk; a poetical name of the earth; arm (only in the dual), nom. gâus, acc. gâum, instr. gâua, dative gâu, abl. gâut; dual, nom. gâui, instr. gâuxêibya; pl. nom. gâu, acc. gâo, instr. gâobis, gen. gâum.

hvare, sun, nom. *hvare*, gen. *hârô*.

mô çô, moon, nom. mô, mâçô, acc. mâonhem, dat. mâonhâi, gen. mâonhahê; pl. mâonhô.

çtar, star (Latin stella); in composition: *çtehr-paêçanh*, stellifer, sg. acc. çtârem, gen. çtârô, çtârahê; nom. pl. çtârô, acc. çtârô, dat. and abl. çtârêbyô, gen. çtârânam, çtârô.

zô, zem, earth, nom. sg. zô, acc. zâm, instr. zemi, dat. zemê, abl. zemô, gen. zemô, loc. zemô, zemê, zemi; nom. and acc. pl. zemô, instr. zemôis (in compounds only), gen. zemânm.

nar, man; nom. nô, acc. narem, dat. narê, naraê (cha), gen. nerô, neres G., acc. nere; nom. dual, nerô, dat. and abl. nerebya nom. pl. nerô, acc. nerô, dat. nerebyô, loc. nasô G., nafshô G.

pânta, way; nom. sg. pânta, acc. pânta, instr. pantha, loc. pânta; nom. pl. pânta, acc. pânta, gen. pânta.

açna, day, gen. sg. açnô, loc. açnô, açnê, abl. açnôt; gen. pl. açnânm.

khshapan, night; nom. sg. khshapa acc. khshapanem, abl. khshapât, gen. khshapô (used in the loc. also), loc. khshafnê; nom. pl. khshapanô m., khshafna n., acc. khshafnô, gen. khshafnô (khshafna n., known from the Vend., is a derivation from khshapô meaning "night time," like as açnô n., from açna, day, means "day time)."

[illegible] (in the [illegible]).

32.—PRONOUNS.

(A) Personal Pronouns.

The Zend, agreeing in this part of speech, [illegible] with the Sanskrit, has, like the other languages of the Aryan stock, a separate pronoun for the nominative [illegible] a separate one for the oblique cases. We find, as [illegible] languages, proper pronouns [illegible], but not of the third. The place of [illegible] is [illegible] a demonstrative pronoun. In the Greek [illegible] other pronouns [illegible] personal pronouns of the [illegible].

	Singular.	Dual.	Plural.
Nom.	1 *azem*, I. 2 *tvēm, tûm, tû* thou		1 *vaêm*, we 2 *yûzhem*, you *yûs*, G.
Acc.	1 *mãm, mû*, me 2 *thwãm, thwû*, thee		1 [illegible], [illegible] G. [illegible]
Instr.	1 *mû*? 2 [illegible]		
Dative	1 [illegible] [illegible] 2 [illegible]		1 [illegible]; [illegible] G., [illegible] [illegible] 2 [illegible], [illegible] [illegible] re G.
Abl.	1 *mat*, from me 2 [illegible]; [illegible]		[illegible]
Gen.	1 *mana*, of me 2 *tava*, of thee	*nâo* *vâo*	*ahmâkem, nô*; *nê* G. *yûshmâkem, vô*; *vê* G.

Loc.	1 *mē* G. in me 2 *thuē*, *thuōi* G. in thee	

[illegible]

plural.

[illegible]

"he, himself."

[illegible]

33.—DEMONSTRATIVE, RELATIVE AND INTERROGATIVE PRONOUNS.

All these pronouns form their cases in one and the same way; the terminations of the cases are distinct from those of substantives and adjectives; we style it, therefore, the pronominal declension. The dat. sing., for instance, of the masculine is *hadi*, nom. pl. *é* gen. pl. *aéshã*, &c. as will be seen from the following list.

1 Demonstrative—*hó* m.; *hi* f.; *tat* n., this.
2 Relative—*yó* m.; *yi* f.; *yat* n., which.
3 Interrogative—*kó* m.; *ki* f.; *kat* n., who? what?

	Sing. m. n.	Sing. fem.	Plu m. n.	Pl. fem.
Nom.	1, m. *hó, háu, adá*	1, *há*	1, m. *tói*, m. *tá*, n.	1, *táo*
	2, *yó*; *yé* G.	2, *yi*	2, *yói*, m. *yá*, n.	2, *yío*
	3, *kó*; *ké* G.	3, *yat*	3, *kói*, m. *ká*, n.	3, *kío*
	n. *at, tat; yat, kat*			
Acc.	1, m. *tem, tém* G.	1, *tãm*	1, *tã, tãs téñg* G.	Ditto
	2, *yem, yém* G.	2, *yãm*	2, *yã, yãs; yéñg* G.	
	3, *kem, kém* G.	3, *kãm*	3, *kéñg* G.	
Instr.	1, m. *tá, taá* G., *aá*	1, *tayá, taá*	1, m. *táis, taáis, aáis*	1, *táis*; *táis* G.
	2, *yá*		2, *yáis*	
	3, *kaéná* G. *kana*	3, *kayá*	3, *káis*	
Dat.	1, m. *adadi*	1, *ayá* G.	1, [illegible]	1, [illegible]
	2, [illegible]		2, [illegible]	2, [illegible]
	3, [illegible]	3, [illegible]	3, [illegible]	

Abl.	1, m. *ahmát* 2, [illegible] *yát* G. 3, *kahmát*	1, *aṅhát* 2 [illegible]	Ditto	Ditto
Gen.	1, m. [illegible] G.; [illegible] 2, [illegible] G. *yéṅhé* 3, *kah yá* G.; [illegible]	1, [illegible] G [illegible] 2, [illegible] 3, *kaṅháo*	1, [illegible] 2, [illegible]	1, [illegible] 2, [illegible]
Loc.	1, *ahmi* 2, [illegible] 3, *kahmi*	1, *ahmya* 2, [illegible] 3, *kuthra* [illegible]	1, *aíshva* 2, [illegible] *kuthra*	1, *áhva* 2, [illegible]

Dito; gen. 1, [illegible]. Yo Gen, 3, [illegible]; 2, [illegible].

Ditto; gen. 1, *ayáo*; 2, *yayáo*.

[illegible]—[illegible] idea "this, that."

[illegible]

[illegible]

[illegible]

Besides these [illegible] in the Gâthas [illegible] with [illegible] roots, which are used rather as [illegible] to other stronger words, than as [illegible] one may style them "accentless pronouns." Of the [illegible] we find the acc. sg. [illegible] after particles as [illegible] in the meaning of "him;" as [illegible] 1,4; acc. pl. [illegible] them.

î, [illegible], *îţ* are in the Gâthas [illegible] to the relative pronoun [illegible] or the [illegible] particle [illegible] but, in order to make it more [illegible] which may be [illegible] and then it conveys the [illegible] of a pronoun e.g. *îm* Ys. 46,5 "him;" *îs* acc. pl. "them."

Of the root [illegible] *hi*, we find [illegible] only after vowels e.g. [illegible] in the [illegible] of him, and [illegible] is an acc. sg. "him."

INTERROGATIVES.—[illegible] form [illegible] applied in [illegible] questions; but it is more frequently used in [illegible] with another word in order to generalise its [illegible] Nom. sg. m. [illegible] dat. [illegible] abl. [illegible] In the [illegible] "one, any one," ([illegible] any one). [illegible]

§4.—OTHER PRONOMINAL FORMS.

[illegible] OUT OF TWO.

[illegible]

[illegible] also, but not in the classical Sanskrit.

[illegible]

anavaló; gen. *anavalām*.

[illegible]

the other) may live.

Indefinite pronouns.

[illegible]

[illegible]

ed to a word.

Pronominal adjectives.

[illegible]

35.—NUMERALS.

1. [illegible]

4 *chathwārō*, *chathru* in compounds (nom. [illegible]); 6 *pañcha*, *panchi* G.; 6 *khshvas*, *khshvash* G.; 7 *hapta*; 8 *ashta*; 9 *nava*; 10 *daça*; 11 *aêvañdaça*; 12 *dvadaça*, 13 *thridaça*; 14 *chathrudaça*; 15 *pañchadaça*; 16 *khshvasdaça*; 17 *haptadaça*; 18 *ashtadaça*; 19 *navadaça*; 20 *vīsaiti*; 30 *thriçãç* (*-ça*), *thriçatem*; 40 *chathwareçatem*; 50 *pañchaçata*, *panchaçatem*; 60 *khshvasti*; 70 *haptāiti*; 80 *ashtāiti*; 90 *navaiti*; 100 *çatem* (dat. sg. *çatāi*; in composition *çata* and *çatô*), 200 *duyê çaitê*, 400 *chathwarê çata*; 500 *pañcha çata* etc; 1000 *hazanra*; 10,000 *baêvare*; 100,000 [illegible].

The ordinals are: *paoirya*, *fratkhstya* first; *bitya* second; *thritya* third; *khtûirya*, *tûirya** fourth; *pukhdha* fifth; [illegible] sixth; *haptatha* seventh; *ashtema* eighth; *naoma* ninth; *dasemа* tenth; *aêvañdaça* (nom. *aêvañdaçô*) eleventh; *navadaça* (*-ô*) nineteenth.

Multiplicative numerals are formed by addition of *-kert* and *-vat* (nom. mas. sg. *-vå*) *hakeret* once, *bis*, *bizvat* twice, *thris*, *thrizhvat* thrice; *vīsaitivat* 20 fold, *thriçathwat* 30 fold, *chathwareçathwat* 40 fold, *haptaithwat* 70 fold; *çatavat* hundred fold; *hazanrāvat* thousand fold; *baêvarevat* ten thousand fold.

35.—PARTICLES.

A complete enumeration and description of the particles belonging more properly to the lexicon than to the grammar, I shall content myself giving some examples only.

ADVERBS. [illegible] here, [illegible] G. here, [illegible] there; [illegible] where, [illegible] whence; [illegible] there; [illegible] hence, [illegible] here, [illegible] there, [illegible] above, [illegible] down, [illegible] then, [illegible] now; [illegible] ever (Yt. 22.10), [illegible] how long; [illegible] whence; [illegible] certainly; [illegible] soon; [illegible] quickly, surely, [illegible] soonest; [illegible] in [illegible],

---

* [illegible] etc.

[illegible]

[illegible]

Greek also.

[illegible]

"for, in favour."

[illegible]

or; *νή-νά* either—or, etc.

36.—THE TWO DIALECTS OF THE ZEND LANGUAGE.

After the [illegible] in the preceding paragraphs of [illegible] attempts of a Zend grammar, in comparison [illegible] rences of the Gâtha language from the [illegible] now briefly state my views on the relations [illegible] stand to each other. The chief question [illegible] they represent the same language in two different periods [illegible], or two contemporary dialects, spoken in two different [illegible] the territories of the ancient Bactria empire. On [illegible] the dialects of the Iranians to guess at the [illegible] lopment at the time previous to the Christian [illegible], that it is extremely difficult to decide this [illegible] factory way.

The differences between these two [illegible] phonetical and grammatical [illegible]. Yet [illegible] on the other hand, we should be [illegible] two different [illegible] as [illegible] the same language; but the above [illegible] fail and [illegible] forms, in the other [illegible] contrasted [illegible], than the difference between the [illegible] and the usual Zend to be [illegible] age.

[illegible]

village.

[illegible]

parts of the Shâhnâmeh.

37.—ZEND IN ITS AFFINITY TO SANSKRIT.

[illegible]

the Hindus.

classical Sanscrit to one only.

with S. *sv* see pag. 55.

is chiefly the case before *h*, e. g. *aṇhu* = *asu*.

vîçra, *çpâ* a dog = S. *çvâ*.

true, sincere = S. *çta*.

çpi = S. çvi ; acc. çpiuna = çvānam ; dat. çpāi = çun :

çathāna = çathana.

Z. gereb.ānai, Ved. gṛbhṇānai, S. gṛhṇaimi I take.

III.

THE ZEND AVESTA

OR

THE SCRIPTURE OF THE PARSEES.

[illegible]

I.—NAME OF THE PARSEE SCRIPTURE.

[illegible]

[illegible]

[illegible] 8 syllables.

[illegible] Yas. 44.3.

Tat	*thwâ*	*pereçâ*	*erés*	*mûi*	*vaochâ*	*ahurâ!*
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kaçna	*zâthâ*	*çtâ*	*ashahyâ*	*pouruçô?*		
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		
Kuçnâ	*çêng*	*çtareichâ*	*dît*	*adidnem?*		
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		
Kê	*yâ*	*mâo*	*ukhyêiti*	*nereçaitî*	*thwat?*[a]	
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	
tâchît	*mazdâ*	*çaçenô*	*anyichâ*	*ukhyê*		
such things	mazda!	I wish	and other	to know		

[illegible]

Agne	*vaoc*	*çpenthâ raçâ*	*dâmâi*
O fire god!	bring	on the good way to wealth	to
ciçcha	*deva*	*vaçanâi*	*vidvân*
all	O God!	arts	knowing!
çuçedhy	*aêmaç*	*jahmaêmnô*	*ô*
remove	from us	warm kindled	an
ishthîra	*tâ*	*aêna ukhtim*	*vîdâ*
[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[a] *Thwat* is the ablative case, dependent on *kê (ki)* who? The meaning "besides," [illegible] the context.—*vidvô* is a peculiar infinitive form of the root *vid* to know.

[illegible]

Agne	*vaoc*	*çpenthâ raçâ*	*dâmâi*
O fire god!	bring	on the good way to wealth	to
ciçcha	*deva*	*vaçanâi*	*vidvân*
all	O God!	arts	knowing!
çuçedhy	*aêmaç*	*jahmaêmnô*	*ô*
remove	from us	warm kindled	an
ishthîra	*tâ*	*aêna ukhtim*	*vîdâ*
[illegible]	[illegible]	[illegible]	[illegible]

[illegible] prepare for thee the most excellent hymn (*a* thy worship!).

of syllables which is required for each pada or foot. In the specimen quoted above (tat thwâ peresâ), as well as in other verses of the Gâthas, the sound ere, corresponding to the Sanskrit [illegible] vowel, makes only one syllable; the short [illegible] being a mere auxiliary vowel, and [illegible] being of the same kind, are not to be counted. The syllables [illegible] and [illegible] are often to be divided, as is the case in the Vedic metres also, that is to say, they are pronounced as two syllables like [illegible]. The verse quoted above is, therefore, to be read as follows:

Tat thwâ perçâ ers môi vochâ ahurâ.
[illegible]
[illegible]
[illegible]
[illegible]

In the fourth Gâtha each stanza comprises 3 verses, or 6 pâdas or feet, each consisting of 7 syllables, which amounts in all to 42. In the fifth Gâtha there are various metres used which I must forego here.

The five Gâthas are expressly designated as the "five Gâthas of Zarathushtra" (Yas. 57,8), in order to distinguish them from other Gâthas or songs, as for instance, those devoted to the praise of Homa (Yas. 10). That they really contain the sayings and teachings of the great founder of the Parsi religion, Zarathushtra Spitama himself, cannot be doubted, as the reader will [illegible]

6.—GATHA AHUNAVAITI.*

[illegible] (Yas. chaps. 28-34). [illegible] verses, [illegible] metre, which I [illegible]. As to its contents,

---

* [illegible] on the Gâthas (pagg. 246) is devoted.

the prophet:

enemy."

one of his followers, not to him.

word *Ahu*.

vol. I. pag. 41 45.

aloud in consequence of* attacks made upon his life, and implorin[illegible] the assistance of the archangels. The murderer, frightened by this crying, asked one of the archangels, *Ashe* (Ardibehesht), as to who had been appointed to protect this soul of the earth. Asha referred him to Mazda, who is "the most wise, and the giver of oracles." Mazda answered, that *Gûs urvâ* was being cut into pieces for the benefit of the agriculturist. Mazda now deliberated with Asha, as to who might be fit to communicate this declaration of the heavenly council to mankind. Asha answered, that there is only one man who heard the orders issued by the celestial councillors, viz. Zarathustra Spitama; he, therefore, was to be endowed with eloquence to bring their messages to the world.

Gûs urvâ means the universal soul of earth, the cause of life and growth. The literal meaning of the word "soul of the cow" implies a simile; for the earth is compared to a cow.† By its cutting and dividing, ploughing is to be understood. The sense of that decree, issued by Ahurmazda and the heavenly council, is, that the soil is to be tilled; it, therefore, [illegible]

[illegible]

thustra.

1. [illegible]

these sacred flames.

2. [illegible]

The term evidently refers to the cultivation of the soil.

[illegible]

reported above.

[illegible]

delivered to you at this moment.) !

[illegible]

through the sacred flames).

3. [illegible]

4. [illegible]

5. [illegible]

means of sincere actions.

6. [illegible]

7. [illegible]

8. [illegible]

† She is the genius of earth, and the personification of the prayer.

[illegible]

ings.

11. [illegible]

[illegible]

[illegible]

grow.

[illegible]

body; see my German work on the Gathas vol. I. pagg. 109-112.

‡ These are the archangels (Amshaspands).

¶ Three names of archangels.

[illegible]

his own light (not borrowed).

8. When my eyes behold Thee, the essence of truth, [illegible] tor of life, who manifests his life in his works then I [illegible] to be the principal spirit, then Ward, [illegible] the world, and the father of the good mind.

9. In Thee was Armaiti (genius [illegible]) in Thee [illegible] wise fertiliser of the subjection [illegible] Spirit [illegible] last made her paths that she might [illegible] to him who does not cultivate it.‡

10. Of these two (the agriculturist and the [illegible]) chose the pious cultivator, the proper [illegible], [illegible] ed with the riches produced by the good mind, [illegible] ler, but [illegible] to worship the de[illegible] in her good things (the benefits produced by [illegible] of civilization).

11. When then made the world [illegible] them) in times and seasons, then the Word [illegible] first through the good [illegible] sacred [illegible].¶

18. Do not listen to the [illegible] (the evil spirit), because he has [illegible] to destroy [illegible], vile-

animated beings have sprung out of him, as the supreme being.

† Literally: the cutter of the row *(gina tashd)* see above pag. 140.

‡ [illegible] tivate the soil also.

¶ [illegible]

power.

the good principle.

[illegible]
and his yeomen, and frustrate the [illegible] plots
for destroying the fields.

14. Among the plots Z[illegible] is the [illegible]
that the peculiar nature of each body of [illegible]
through the wisdom of the good [illegible]
action, and the leading and laying [illegible]

31, 1. Immortality, truth, wealth, health, all these [illegible]
granted in [illegible]
ping, to those who pray [illegible], as [illegible]
Ahuramazda!

7.—GATHA USTAVAITI (Yasna 43).

[illegible]
nent friends and supporters.

[illegible]
pp. 2 18, and the commentary on it [illegible] pp. 53-154.

pages a translation of the whole of it.

1 (43.)

the possession of the good mind !

long life.

the holy, Mazda !

as the crime of a'l life.

[illegible]

7. [illegible] pearest)?

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

* The genius of earth.

† Refers to Zarathustra and Kava Vîstâspa, for whose welfare and renown the pro-

words : so tell me the best to be done.

(of all beings) have come to me.

of the holy fire !

2 (44.)

* Refers to Aharmazd and the archangels, forming the celestial council.

[illegible] form for us true actions of friendship.*

2. [illegible] good minded beings, thou Wise ?

3. [illegible] what I already know.

4. [illegible] good minded beings, thou Wise ?

5. [illegible] duties ?

6. [illegible] able cow Rânyôskereti ?†

7. [illegible] are no longer known.

[illegible] which fire was produced?" See my work on the Gâthas vol. II. pag. 91-92.

[illegible] these [illegible] things! [illegible] to [illegible] by [illegible] are [illegible] by the good mind. What [illegible] bad: that may come to me.

[illegible] Living God! [illegible]

[illegible] Living God! [illegible]

from 12-6 A. M. [illegible] from 6-12 P. M., [illegible]

us learned the progress of agriculture and the arts [illegible] of earth, by which is to be [illegible] of a more civilized life.

13. That I ask of Thee, [illegible] it may be diffused all over the earth).

14. [illegible]

15. That I ask of Thee, [illegible]

16. [illegible]

17. [illegible] song which is a treasure of truth.

[illegible] prophets)?

---

¹ Refers to a sacrifice. Sacrifices of animals were customary at Zarathustra's [illegible]

[illegible] who does not [illegible] the intellect of this man (his doing) is already known to me.

2. [illegible] the devas (bad [illegible] attack the [illegible] the priest and [illegible] to [illegible] the false prophet [illegible] Do not give God! grant him a field to fence it in (to make it his own property). —

3 (45.)

[illegible] that pay [illegible] ill speech or [illegible] nor that [illegible] the false [illegible] one of [illegible] the [illegible] the actions, the meditations, the souls ?†

[illegible] abiding the [illegible] you who do [illegible] as I [illegible] the [illegible]

[illegible] life. [illegible] I [illegible]

† That is to say 'who is ungrateful towards God.'

[illegible] is nothing but illusion.

[illegible] being, who creates all, to be deceived.

[illegible] word, the best to [illegible] and [illegible] possession of the living Wise.

6. [illegible] with the best of his wisdom.

7. [illegible] living Wise, the Lord of the creatures.

[illegible]

the throne of God

fire priest.

4. (46).

further, living Wise?

paths of good intellect.†

to be unhappy.‡

other. See my work on the Gathas, II pp. 1-131.

[illegible]

[illegible]

[illegible]

7. [illegible]

[illegible]

necessary for holding up the religion.

8. [illegible]

[illegible]

filled up with evils, o thou Wise!

9. [illegible]

[illegible]

10. [illegible]

[illegible]

11. [illegible]

[illegible]

nized as a member of the Zoroastrian community

[illegible]

usya. It is the so called *Serosh Ašî*.

[illegible]

§ Lit. the cutter of the cow; see pag. 150. 40.

[illegible]

rested for him

[illegible] to destroy [illegible] spirit and mind, they [illegible] forever in the dwelling place of destruction (hell).

12. [illegible]

13. [illegible]

14. [illegible] the *heavenly* meeting.

15. [illegible] living God, has been founded.

16. [illegible]

17. [illegible]

[illegible]

18. [illegible]

[illegible]

standing.

19. [illegible]

[illegible]

8.

[illegible]

53.) *

[illegible]

C.C.C.

[illegible]

* See my Gottesdienst, vol. II. pages 20—22, and 155—217.

[illegible] and the [illegible] wealth (Khshathra) and devotion (Armaiti).*

[illegible] thought, word, and deed).

[illegible] *hidden?*

[illegible] *pride.*†

[illegible] mind.

[illegible]

[illegible]

[illegible] (in the true gods, Ahura-mazda). Such men [illegible]

[illegible] Zarathustra, the prophet who, through his [illegible] mind, utters in words the sacred thoughts (pure). Through his tongue he makes known to the world, [illegible] power by [illegible] to the mysteries [illegible]

10. All the luminaries will then bright appearances [illegible] is cast, will approach [illegible] the sun, the day's [illegible] October, [illegible] praise, the Lord, [illegible] we spirit!

11.6. He [illegible] Wise Lord, through his power, [illegible] all upon him who brings offerings to place [illegible] worst [illegible] will fall to the [illegible] who [illegible] God in the last [illegible] of the world (when the good is [illegible] in a hard struggle against the bad).

7. [illegible]

[illegible]

15. [illegible]

the hellish empire upon the kingdom of light and goodness, is *Aravashta* i. e. protectors, which name is, however, never to be met with in the Gâthas.

† Lit. "through *sraosha*" which word is, now and then, used in the appellative sense "wisdom."

to this verse it seems to have denoted the earliest followers of Zarathustra [illegible] Persecutors of later periods

16. Kaêi Vîstâspa obtained through the possession of the spiritual power [illegible], and through the verses, which the [illegible] revealed, that knowledge which the living Wise [illegible], as the cause of truth, has invented.

17. First [illegible] the noble, wished to see my Highland [illegible] Ardvî i. e. Bactria, to propagate there the good religion. Ahuramazda may bless this undertaking! O ye [illegible] that they must aspire after truth!

18. [illegible] Jâmâspas, the noble, illustrious, who love the [illegible] with truth, prefer the settled life*, saying: let me [illegible] I cling to the Mazda!

19. It is reported that Zarathustra Spitama possessed the best [illegible]; for Mazda [illegible] all, that may be [illegible] for ever, all that [illegible] the good [illegible], and he is giving the same to all [illegible], which [illegible] the words, and [illegible] the actions enjoined by the good religion.

9.

YASNA HAPTANHAITI AND THE OTHER MINOR PIECES OF THE OLD YASNA.

[illegible]

beings of the good creation. Compared with the Gâthas, they represent the Zoroastrian religion not in its original unaltered, but in a somewhat developed and altered state. The high philosophical ideas which are laid down in Zarathustra's own songs are partially abandoned, and partially personified, and the philosophical, theological and moral doctrines have given way to the custom, which has remained up to this time, of addressing prayers to good beings of the good nature, irrespective of their being mere abstract nouns, as *Ashi* i. e., truth, growth, *Vohû manô*, good mind, and objects, as waters, trees, fire. The formula, by which throughout the younger Yasna, to which the Yasna haptanhaiti has undoubtedly furnished the model, the prayers begin, viz. *yazamaidê*, we worship, is entirely strange to the Gâthas, as well as the invocation of waters, female genii, etc.; even the names 'Ameshâ Spenta' (except in the heading of 28,1. see p. 129) as the general term for the highest angels, and Fravashi, which is so extremely frequent in the later Zend literature, are never to be met with in those metrical pieces.

Although they are younger than the Gâthas, still they have just claims to be considered as more ancient and original than the pieces of the younger Yasna. A very striking proof, besides the difference of dialect, is, that the objects of worship are much fewer than in the younger prayers, that, for instance, the six seasons, the five divisions of the day, the five Gâthas, Zarathustra, the sacred branches (*barsma*), the sacred cup (*haoma*) etc. are not included in "Yasna of seven chapters." It is most original that, as very likely, especially the earliest sections of Zarathustra, and stands in the middle between the Gâthas and the younger Yasna.

Let us now [illegible] some extracts from it.

Ch. 1. We worship Ahura Mazda, the master of purity. We worship the Ameshâ Spentas, the rulers of the pious, the possessors of good, the givers of good. We worship the whole creation of the holy spirit, both the spiritual and material, all the holy things, the seven of the good creation, and the spirit of the good Mazdayasnian religion.

2. We praise all good thoughts, all good words, all good deeds, which are and will be (which are being done and which have been done)* and we likewise keep clean and pure all that is good.

3. O Ahuramazda, thou true, happy being! we strive to think, to speak, and to do only what of all actions might be best fitted to promote the two lives (that of the body and of the soul).

4. We beseech the spirit of earth by means of these best works (agriculture), to grant us beautiful and fertile fields, to the believer as well as to the unbeliever, to him who has riches as well as to him who has no possession.

37.1. Thus we worship Ahuramazda who created and furthered the spirit of earth, and who created the good waters and trees and the luminaries and the earth and all good things.

2. Thus we worship by the first prayers which were made by the spirit of earth, because of his power and greatness and good works.

3. We worship him as called him by the Ahura names which were chosen by Mazdah himself and which are the most sacred. We worship him with our bodies and souls. We worship him with our souls and with the spirits (Fravashis) of the pure men and women.

4. We worship the pure man and all good (Ashem vahistem) all that is very beautiful, shining, immortal, bright, every thing that is good.

YASNA 12.

This chapter contains the creed which constitutes a Parsee, by which the orthodox Parsees may always distinguish the Deva worshipping Gaêthas, and their proselytes, who resorted into the new religious community, established by Zarathustra Spitama.

1. I come to be a Deva worshipper. I profess to be

* The word [illegible] is [illegible] as [illegible] *anyaischa*, not now i. e. either in future, or in past.

a Zoroastrian Mazdayasna (worshipper of Ahuramazda), an enemy of the Devas, and a devotee to Ahura, a praiser of the immortal saints (Ameesha spentas), a worshipper of the immortal saints. I ascribe all good things to Ahuramazda, who is good, and has good, who is true, lucid, shining, who is the originator of all the best things, of the spirit in nature (ness), of the growth in nature, of the luminaries and the self shining brightness which is in the luminaries.

2. I choose (follow, profess) the holy Armaiti, the good; she may be mine! I abominate all fraud and injury committed on the spirit of earth, and all damage and destruction of the **quarters of the Mazdayasnas.**

3. I allow the good spirits who reside on this earth to the good animals (as cows, sheep etc.) to go and roam about at ease according to their pleasure. I praise, besides, all that is done with prayer to promote the growth of life. I shall cause neither damage nor destruction to the quarters of the Mazdayasnas, **neither with my body nor my soul.**

4. I forsake the Devas, the wicked, bad, false, witless, the originators of mischief, who are the most bad, destructive, the basest of all beings. I forsake the Devas and those who are Devas-like, the witches and the wizards, and those who are of such a kind. I forsake them with their sons, wives and kids; I forsake them bodily purity, and have that all bad mischief **hood is to be done away with.**

5. 6. In the same way as Zarathustra at the time when Ahuramazda was holding conversations and meetings with him and both were conversing with each other, I forsake the Devas: so do I forsake the Devas, as the holy Zarathustra did.

7. To that party the waters belong, to that party the trees, and the good spirit of waters, to that party Ahuramazda belongs, to the good spirit and the good waters; to that party Zarathustra, and Kavi Vishtaspa and Frashostra and Jâmâspa were, of that party all the ancient disciples (Saêshyants) were, the pious, who were spreading the teachings of the **same party and creed *am I*.**

8. I am a Mazdayasna, a Zoroastrian Mazdayasna. I profess

[illegible]

[illegible] Zoroaster, Ahura religion, which is the [illegible] most [illegible] to Ahura-Mazda. [illegible] the [illegible] of the Mazdayasnian religion.

[illegible] THE YOUNGER YASNA.

The part of the Yasna which is written in the common Zend language, and is the body of the Zoroastrian liturgy, [illegible] the Younger Yasna. [illegible], however, [illegible] from the other parts of other books, or [illegible]. So, for instance, the chapters 1—8, [illegible] the [illegible] prayers to the Lord [illegible] 132, 9—11 [illegible] to the [illegible] and [illegible] the Haoma, 57 is a Yasht or [illegible] prayer, addressed to the [illegible] Sraosha, 19—21 [illegible] a [illegible] prayer. [illegible] *vohu*, and *Yénhé hátám*.

[illegible]

[illegible] 5—[illegible] is a small piece of prayer, [illegible] with a [illegible] by the Hoshyarsh, the two last verses of which are [illegible] a particular interest. The Hoshyarsh [illegible] calls [illegible] Zarathustra [illegible] 17[illegible], addressing the heads of [illegible] of the Iranian empire as follows:

7. I, the [illegible] Zarathustra, [illegible] the heads of the [illegible], of the [illegible], [illegible] to think and speak and act according to the [illegible] Zoroastrian Ahura religion.

[illegible] applied to religion.

[illegible] head, chief the word *ratu* is more usual in Zend.

8. I bless the splendour and vigour of the whole good creation, and I curse* the distress and wretchedness of the whole bad creation. What is good and true, that is the best of all.

(A) HOMA YASHT.

Chapters 9 and 10 which compose the so-called *Homa Yasht*, are, strictly speaking, no part of the Yasna, but belong to that extensive class of Zend literature, which is known by the name of Yashts, or sacrificial invocations of a special divine being. We shall treat afterwards of them. As to style, these two chapters contain no prose, but on a closer inquiry we find them to be verses and at the end (10, 19.) they are even called gâthâo i. e. songs. The metre itself is near the Sanscrit Anushtubh (4 times 8 syllables, with the cesura in the middle of every half verse), which has given origin to the common Slokas, but it is apparently often disturbed. Each half verse consists of 7-9 syllables, the normal measure being limited to 8.

To give the reader an idea of this ancient metre I subjoin here the commencement of this Yasht.†

Hauma *ā* *raēvantem* *ā*	*Haoma* *upâ* *Zarathustrem*
morning prayer at time at	Homa came to Zarathustra
[illegible]	[illegible]
(who was) the everwhole being:	[illegible]
ā dim *pereçat* *Zarathustrô:*	*Kô nare* *ahi* *yim* *azem*
Him asked Zarathustra	Who, man, art thou? I
ṗ pahê *anhêus* *aṗtvatô*	*çraêtem* *dâdareça*
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
Haoma pure evil-removing:	I am Zarathustra
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
me squeeze out to taste (me);	on me in praise praise
[illegible]	[illegible]
as [illegible]	[illegible]

The word *Haoma*, which is identical with the Vedic word *Soma*, is used in two meanings in the Zend-Avesta. First it means

* [illegible] word is [illegible] to come.

† [illegible] accents [illegible]

the branches of a particular tree,* the juice of which is extracted and drunk before the fire; secondly, they represented by a genius who has poured his life and vigour into that particular plant. There were many stories current in ancient times about the miraculous effects of the drinking of the Homa juice (a panacea for all diseases), which led to the belief, that the performance of this ceremony, which is nothing but the very much reduced and refined Soma worship of the Brahmans, proved very beneficial to body and soul. These stories were embodied in a song (preserved in Yas. 9), which being an enumeration of the miracles, effected by Homa, are his praise. The chief of these legendary stories I give here a short account of them.

Zarathushtra, when once engaged at morning time in cleaning and feeding the sacred fire, and chanting the sacred hymns, was visited by Homa, who appeared before him with a brilliant supernatural body. Being asked by the prophet, who he was, he told that he was Homa, and requested him to worship him in the same way as the ancient sages and prophets had done. Zarathushtra then began a conversation with the angel, as to what men had in ancient times extracted the juice of the Homa plant, and what reward they obtained by it. Homa answered, that the first who extracted the Homa juice, was Vivanghvat (Vivasvat in the Vedas). He was rewarded with a son, Yima, the king of the golden age. [illegible] in the 2nd fargard of the Vendidad. The second who extracted the Homa, was Athwya, father of Thraetaona (Feridun), the slayer of the dragon, Azhi dahaka (Zohak), who had three mouths, three heads, six eyes, a thousand senses, [illegible].

The third who extracted Homa, was Thrita (Trita in the

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* [illegible] paragraph 1, (c) in the 4th Essay.

† [illegible] in the Shahnâmah, is nothing but corruption of *Yima-khshaêta*

Veda), the strongest of the Sâma family, of which the hero Rastem was an offspring. His reward was the birth of two sons: *Urvâkhshaya* and *Keresâspa* (Gershâsp in the Shâh-nâmeh, *Kriçâçva* in the Veda). *Keresâspa* became a great hero. He killed the dragon Sruvara which had been devouring horses and men.

The fourth benefited by my worship, says Homa at last, was your father Pourushaspa. He was rewarded by your birth. As soon as you were born, he adds farther, you recited the sacred prayer, *yathâ ahû vairyô*, which frightened all devils (daevas) so much as to make them hide themselves beneath the earth.

Zarathustra, after having attentively listened to the angel's reports, bowed before him and commenced to consecrate the branches of the Homa plant which were before him, in order to put into them secret powers. Then he walked six times round the sacred fire, asking at every turn Homa for a blessing, and sang his praise, that he, for instance, procures to old maids good and rich husbands, and is bestowing blessings of all kinds upon his devotees. He invoked him, at length, to drive away all evil spirits, and guard against all demoniac influences.

In the following chapter (10), which is also a metrical composition, the praise of Homa, whose branches are nourished by the blessed and water poured over them, is continued. "I praise the cloud, and the rain which makes grow the body of the sacred creatures. I praise the high mountains, where the best grows, Homa! I praise the earth, the wife, which is fed always, labouring for the profit, Homa! etc.

From the contents of this Homa Yasht one may conjecture, that the Homa worship was not established by Zarathustra, but was an already existing one. Zarathustra is only said to have adopted it. But in the second paragraph of the 4th Essay, to which I must refer here the reader, we shall see that he was hard pressed against the Brahmanic Soma worship and tried to overthrow it.

(B.) Yas. 19.

[illegible]

things of a pure appearance?

Beheskt in Pers.).

[illegible] of the archangels (Amesha-spentas) with their [illegible] bodies.

[illegible] The white [illegible] by two Spirits [illegible] [illegible] to produce the worlds of life for Mazda [illegible] [illegible] good creation, [illegible] this was [illegible]

[illegible] What are the [illegible] [illegible] the head of the village, the head of the country, or Zarathustra as the [illegible] [illegible] the Zoroastrian King of the country. [illegible] the Zoroastrian King of the lands of [illegible] Which [illegible] these [illegible] the family, or the village, or the town, and Zarathustra as the fourth.

(C.) YAS. 57.

[illegible] dedicated to the praise of the angel [illegible] [illegible] the Sacred Yasna. [illegible] [illegible] the Pleiades. [illegible]

2. [illegible]

[illegible]

[illegible]

† In the 16th verse was said, that it contains five leads.

[illegible]

(*k*, *g*) into palatals (*ch*, *j*), the *gh* was changed into *j*.

§ These are: spenta-mainyus, and angrô-mainyus; see above.

[illegible]

have pitiy (i. e. for, before) to understand the rare word.

† In the original *ratufrasyo*. These Maranhae de'ao, several times alluded to in of the Shnûmâh.

† In Zend: *Harô berezaiti*, i. e. the high mountain.

side, and from outside it is decorated with stars. His victorious sword is the sacred prayer Ahuna vairya, and the Yasna of seven chapters (see above), and the Fshûsa-prayer (Yas. 58), and all the sections of Yasna.

24. He walks teaching the religion round about the world. Ahuramazda, Vohu-mano, Ashem Vahistem, Khshathrem vairyem, Speuta Armaitis, Haurvatât and Ameretât,* the Ahuna vairya [illegible], and the Ahunic creed (i. e. their respective angels) believe in it (the religion taught by Srosh).

25. Protect our two lives, that of the body and that of the soul, O Srosh! against death, against the attacks of evil spirits. Give us strength, etc.

II. VISPARAD.

The name "Visparad" (Zand [illegible]) means "all heads." By this name a collection of prayers, composed of 23 chapters, is meant. They are written in the same Zand language, and are, as to their contents, [illegible] the first part of the younger Yasna (chap. 1-27). They refer to the same ceremony, as that part, viz. to the preparation of the sacred water, and consecration of certain offerings, such as [illegible] the branches of Homa, which are brought to the consecration, [illegible]

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* The six names after that of Ahuramazda are those of the archangels.

last months of the year.[6]

[6] The formula is: *nimantraydmi hvādrayāmi*, i. e. I invite and prepare for, etc. (I prepare a meal and invite to it). To *nirad hvayāmi* compare the *nuce hva* of the

shall perform a ceremony," the Brahmans begin all their ceremonies.

[7] *Chandra kāsh*, i. e. who follow the order *chandra*, mod. *Pers. chandār*, a crab.

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[8] 7

are correspondent sacrificial rites (the six seasons, as representatives of the Creator Prajāpati or Brahma, are often mentioned in the Vedic writings). But after the

by which animals of the bad creation, as frogs, lizards, serpents, are to be

[9]

occasions it must be used even now.

[illegible]

[illegible] devotees in ancient times.

[illegible]

of the Zend Avesta.

[illegible]

13.—ORMUZD—YASHT.

[illegible]

Modern Persian *Yazd-an*, "god," is the plural of this word *Yazata*.

[illegible] the commentaries twenty names. [illegible]

[illegible]

the best firepriest, etc.

[illegible] ARDVI SURA, AND INVOKED YASHTS.

[illegible]

Yôiu	*zî*	*Zarathustra*	*vanat*	*daêvô*	*mashyô*
[illegible]	*anûnghê*	*hadha*	*gpitama*	*Zarathustra*	
Yâtka	*haonaoitî*		*Aêshûm*	*vaêdhgûm.*	

[illegible]

ehyeh I am who I am.

occur in Vend. 8,31 also.

[illegible]

[illegible] possession of numerous helps

[illegible] H[illegible], M[illegible] and D[illegible]. [illegible] [illegible] in the Yasna.

15.—ABAN YASHT.

This Yasht, which is of considerable length (30 sections, containing 132 verses in all), is devoted to Ardvi Sura Anahita (now called Ardvisur), the [illegible] Anaitis of the Persians, corresponding to the Mylitta of the Babylonians and the Aphrodite or Venus of the Greeks. Her name [illegible] preserved in modern Persian [illegible] in the word Nahid. In this Yasht she is always called by these three names, just mentioned, which are only epithets, the words "ardvi, sublime, great," sura "strong, excellent," and anahita "spotless, pure, clean," which seem to refer to the celestial water represented by her. The contents are as follows:—

(1) Ahuramazda calls upon Zarathushtra to worship Ardvi Sura Anahita, who is a mighty river [illegible], who cleanses the [illegible] and purifies the [illegible] of all males and females. She is the [illegible], purifies the seeds of all males and the wombs of all females, and presents the latter at the right time [illegible]. Coming down [illegible] she has the size of all the waters taken together, [illegible] [illegible]. When she flows down into the lake Vouru-kasha, all its shores are agitated. In this mighty river there are a thousand springs and a thousand canals, each of them is forty days' journey long. [illegible] [illegible] [illegible]. She was created by Ahuramazda himself for the benefit of the houses, the villages, towns, and countries.

(3) Her chariot is drawn by four white horses which defeat all the devils.

[illegible] [illegible] prayed to Ardvi Sura Anahita and the rewards which she granted to her devotees, are enumerated.

to establish an empire.

Sidhi
come

paiti
before (me)

ava jaṇa
come down

Ardvi sūre

Anāhitē
Anāhita!

ceathyō
yonder

ṭaraēbyō
stars

ava zām
on the earth

Ahuradātām;
created by Ahuramazda

Thraētaonō
Thraêtaona

yazhōnāit
shall worship

aurvatbyō

in that of kings (see Ps. 82,1.6.).

[illegible]—KHURSHED AND MAH YASHTS

[illegible]

The prayer addressed to the sun, commences as follows:—

"We worship the king sun, the immortal, [illegible] Where he brings with his rays, then all the heavenly spirits [illegible] are [illegible] by thousands to spread his splendour, to [illegible] to the earth, created by Ahuramazda, for protecting the [illegible] fields ([illegible]) and their bodies. [illegible] When the sun rises, then he purifies the earth, created by Ahuramazda, he purifies the [illegible] water as well as that of springs and lakes; he purifies all the creatures of the white (holy) spirit. As long as the sun has not risen, all the devils are [illegible] to spread have the [illegible] the [illegible] of the earth, [illegible] of the heavenly spirits [illegible] the living creatures are [illegible] in sleep."

[illegible]

[illegible]

[illegible] moon are especially alluded to.

17.—TIR AND GOSH YASHTS.

[illegible]

worship me, I would gain the strength of ten horses, ten camels, ten oxen, ten mountains, ten navigable rivers." When he has thus come to aid him by their prayers, and consequently his strength increases, he descends for a second time into the lake, attacks the Deva again and defeats him. After having conquered him, he proclaims the victory, gained by him, to the whole good creation. He makes then flow the waters of the lake over its borders, and fertilises the soil. In the midst of the lake, there is a mountain called *Hukairya* (very likely the Hindu kush range of mountains is to be understood), over which the clouds are gathered together. Winds carry them rapidly off and they then discharge their watery load upon the thirsty and parched soil.

The GOSH-YASHT is devoted to a female genius, who is called here by the name *Drvâspa*, i. e. who keeps the horses in health. The name "gosh" (cow) which was given later on after this, refers to *gôs urvan*, the universal soul by which all living beings of the good creation are animated. From the times in which Drvâspa is spoken of in this Yasht, she was regarded as protecting the herds of the good creatures. On heaven she represents the milky way, and in respect to her mythological nature, she is called a daughter of Haêtumant, husband of Gôs urvan, and a sister of Tishtrya (Sirius).

She was worshipped by the Iranians of antiquity, and in *Hâpta Hindu* (Hindu), the Paradise of Indra, in Jesan, Zarathustra, Airyana Vaêgô, Zarathustra's native land, and in Vouru-Kasha, the sea of Vourukasha, the Caspian Sea.

18.—MIHIR YASHT.

In this Yasht, which comprises 150 sections (146 sections in West's translation), Ahura Mazda addresses the creation of Mithra, who was called Mithra in Persian, Mithra in Persian. He is worshipped, and is invoked as Ahura Mazda, Zarathustra, Gôs urvan and Rama.

[illegible] Yasht, Ahuramazda says to Zara-[illegible] "I [illegible] Mithra who rules over large fields [illegible] of the same rank and dignity as far as [illegible] as I myself am. The wretch who lies [illegible] spoils the whole country. Therefore I took never a [illegible] that contracted with a fellow-religionist, nor that [illegible]. Mithra gives those who do not belie him, swift [illegible]; the fire, Ahuramazda's son, leads such men on the [illegible] way, the Fravashis (Fravashis) give them children of [illegible]."

[illegible] of the first section there is a little song, by which [illegible] him. It consists of verses, each of [illegible] syllables. It commences as follows:

ácha	*nô*	*jamyât*	*rafnanhé*
bitter	to us	may come	to joy
[illegible]	[illegible]	[illegible]	[illegible]
Mithrô	*yô*	*vouru-gaoyaoitis*	
mithra	who	rules over large fields.	

"[illegible] who knows the truth, has a thousand ears [illegible] watching without falling asleep always over the welfare of creation."

"[illegible] spirits, crosses the mountain *Hara-*[illegible] Meru, the supposed centre of the world on its [illegible], and the immortal sun with his swift horses is [illegible]; [illegible] with gold, reaches the summits of [illegible] and [illegible] the whole of Iran. Through [illegible] high fortresses, through Iran, the [illegible] lofty pastures, produce food for [illegible] through Iran the deep wells have abundance in [illegible] large navigable rivers run swiftly

[illegible] and promise, con-
[illegible]

through *Aiśhata*,* *Pa[illegible]* (Parthia, *P[illegible]* in the cuneiform inscriptions), *Mo[illegible]* (Merv), *Ha[illegible]* (Herat), *G[illegible]* *Sughdha* (*Sogdiana*, Samarkand) and *Qa[illegible]* (Khorasan). He brings light to all the seven zones (the whole earth); [illegible] tory resounds to the cries of those, who by their [illegible] appropriate prayers and rites [illegible] sacrifices (Yas. 13-16).

He protects those who do not break their [illegible] tress and misery; but inflicts severe [illegible] who sin against him by lying, and [illegible] their arms and feet lame, their eyes blind, [illegible] (verse 23). The same idea is [illegible] which forms the 11th section (Yas. 47-48). [illegible] of 8 syllables. I shall here [illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
avi	*hām-yant*	*araçmaoyo*	*[illegible]ātare*	*dərəhupəiriθiṇ*
around (each other)	they encamped in two hosts	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
pairi	*duθma*	*vāraγāiti* etc.		
round	the face	he covers etc.		

i. e. At [illegible] feet, or ears.

[illegible]

[illegible]

* Not to be ascertained

[illegible] etc. (100-101).

[illegible] Vedas, the ancient name of India).

[illegible] most powerful.

[illegible] HAOSHIT AND RASHNU YASHT.

[illegible]

Vedas, where it is Indra's weapon.

[illegible] on one of the stars, as Charles' wain (*Ursa major*) [illegible] *Haptoring*, or the water stars, or vegetation stars, or on the moon, or sun, or on the lights which were from [illegible] (*Ahura Mazda*), or in Paradise.

20.—FRAVARDIN YASHT.

This Yasht comprising 31 chapters, which are [illegible] into [illegible] verses, is the largest of all. It is devoted to the praise of the Fravashis, *Fravashi* in Zend [illegible] name *Fravaṣṣes* which is *Fravaṣṣ* [illegible] of the cuneiform inscriptions, [illegible] "protector." These Fravashis or protectors, who are numberless, [illegible] to be angels, stationed everywhere by Ahura Mazda [illegible] the good creation in order, preserving it and [illegible] the evil star-armies of fiendish powers. Each being [illegible] creation, which is living, or dead, [illegible] an Fravashi or guardian angel, which [illegible] the prototypes and [illegible] Paradise," who supposed everything to have [illegible] in the [illegible] Fravashis represented only the departed souls [illegible] ancestors, comparable to the [illegible] of the Romans, and the Manes of the Romans.

[illegible] the Rigveda, I, 24, 10.) — Greek *arktos*. According to an account in the Shata [illegible]

EXTRACTS FROM THE FRAVARDIN YASHT.

[illegible]

of its parts.

[illegible]

* as it is [illegible] both.*

and each of these channels is of the circuit of a [illegible] journey for a well-mounted messenger.

(11.) By means of their splendour and beauty, I [illegible] these in the pregnant females the embryos of life, [illegible] out of a formless unanimated mass, to obtain each in [illegible] form, consistency, growth of the faculty of [illegible] (12.) Which [illegible] most degraded angels of the [illegible] most assistance, then cattle and men, the [illegible] classes of beings, would no longer exist for [illegible] commence the devil's power, the devil's [illegible] creation would belong to the devil. (13.) [illegible] between [illegible] the death spirit take up his [illegible] earth and heaven the devil may [illegible] will not be able to destroy entirely the [illegible] (Aban mah).

(14.) [illegible] vapours from inexhaustible sources.

(15.) By means of their splendour and beauty, [illegible] and beauty, there will be descendants.

(16.) [illegible]

(17.) [illegible]

men are stronger than those of the dead.

estates].

words, Zarathustra !] :

nature, etc.

he call here? whose soul is to worship you? To whom we shall give that offering in order to enjoy imperishable food for ever? (quotation from Vend 2.)

Then who worships them with milk in his hand and with clothes and the prayer for purity, upon him the pleased with this sacrifice), favourable, not-hurting, strong guardian angels of the religious men, bestow blessings. In this house (where they are worshipped in such a way), there will be abundance of cows and of men (posterity); there will be a quickly running horse and a well fastened carriage; there will be to be found a priest, who will worship us *be pleased* with milk and clothes in his hand and with the prayer for purity.

(82-84.) We worship the good, strong, holy guardian angels of the good, those of the immortal saints (Ameshas Spentas), the rulers with their watchful eyes, the high powerful, saints, the living ones, of everlasting time. All seven of them are of one mind, speak the same words, perform the same actions [Pâtâkhsh], have the same mind, the same words, the same actions and the same master and ruler, the Creator Ahura Mazda. One looks into the soul of the other, considering about good thoughts, considering about good words, considering about good deeds, considering about the best life that the prayer may go up to their holy shining paths.

(85.) We worship the good strong holy guardian angels, that are the holy, powerful, and [illegible], the [illegible], the [illegible] Nairyô Sanghô. [illegible] Mithra with his [illegible] have the same mind, the same words, the same actions and the same master and ruler, the Creator Ahura Mazda. [illegible] looks into the soul of the other, considering about good thoughts, considering about good words, considering about good deeds, considering about the best life that the prayer may go up to their holy shining paths.

(86.) We worship the good strong holy guardian angels, that are the holy, powerful, and [illegible], the [illegible], the [illegible] Nairyô Sanghô. [illegible] Mithra with his [illegible] have the same mind, the same words, the same actions and the same master and ruler, the Creator Ahura Mazda. [illegible] looks into the soul of the other, considering about good thoughts, considering about good words, considering about good deeds, considering about the best life that the prayer may go up to their holy shining paths.

(87.) We worship the good strong holy guardian angels of Gaya-maretan, (Gayô Marethan), the Adam or Man of the Iranians. [illegible] Mithra with his [illegible] have the same mind, the same words, the same actions and the same master and ruler, the Creator Ahura Mazda. [illegible] looks into the soul of the other, considering about good thoughts, considering about good words, considering about good deeds, considering about the best life that the prayer may go up to their holy shining paths.

[illegible] of the Arian countries, the [illegible] of the Arian countries.

[illegible] We worship the rule and the guardian angel of Zarathushtra Spitama, who first thought good thoughts, who first spoke good words, who first performed good actions, who was the first priest, the first warrior, the first cultivator of soil, the first prophet, the first who was inspired, the first who has given to [illegible] and [illegible], and hearing of word, and [illegible] all good things, created by Mazda, which [illegible] [illegible] Who first made turning the wheel among [illegible], who first was praiser of the purity of the living [illegible] the [illegible], who [illegible] to Zarathushtra [illegible] the [illegible] [illegible] Who first [illegible] the [illegible] [illegible] the [illegible] the [illegible] of the living God [illegible] the [illegible] the [illegible] of what is [illegible] [illegible] to be worshipped [illegible] the [illegible] [illegible]

---

‡ That is to say: the whole Vendidad.

[illegible]

the good things.

21.—BEHRAM AND RAM-YASHTS.

The Râm-Yasht is devoted to the angel Râm, who is, however, never mentioned by this name in it, but called *vayu uparô.kâraiti* i. e. the wind whose business is above (in the sky), the celestial breath, or simply invoked by the names of *Ayu*, i. e. who is far, remote and *Baghô* i. e. fortune. He is described as being everywhere (on all sides), and as primary cause (*Ahû*) of the whole universe. From these remarks we may gather that he represents that very fine and sublime substance which is called *ether* and to the Indian philosophers known as *âkâsa*.

He was worshipped by Ahuramazda and the great heroes and sages of antiquity, such as *Haoshyap*, *Takhma* (*Tahmuras*), *Thraêt*. Old maids beg him for a husband.

In the last (eleventh) section his manifold names are explained. *Vayus* is there traced to the root *vâ* "to go," penetrate, and to *ubô* "both," and explained by "I go to both creatures, those of the white, and those of the black Spirit." By this and other names he is to be invoked at the time of worship. He has then the power of defeating hostile armies.

22.—DIN AND ASHI YASHTS.

In the Din Yasht the [illegible] of the Zoroastrian religion is invoked like an angel. She was, of course, practically worshipped by Zoroaster. The way in which he invokes her, is described in a little song, [illegible] as follows:

> Let me [illegible] the place [illegible] "the well-created by Mazda," which is [illegible] in the actual [illegible] the house, [illegible] the [illegible] of the [illegible] return to me!

Ashi is a female angel [illegible] Destiny at present [illegible] *Lakshmi*, the Hindu goddess of wealth. But the Yasht [illegible] her [illegible] the spirit. Her father is [illegible] Ashi-Vanuhi, which means "the good wealth." She is called a daughter of Ahuramazda [illegible]

† See the first paragraph of the fourth Essay.

sister of the Amesha spentas or archangels. She makes consummate the wisdom of all prophets and inspires them in their turn with the heavenly, that is, original wisdom. She comes to help all those who invoke her from far and near. The ancient heroes and sages, Yima, Thraêtaona, Zarathustra, Kavâ Vistâspa, etc. worshipped her and to them she granted what they were praying for, such as wealth, victory, children.

18.—ASHTAD, ZEMYAD AND VANANT YASHTS.

The name *Ashtâd*, which is to be traced to the Zend word *Arstât*, [illegible], does not occur in the Yasht bearing this name. It treats of the [illegible] of the Aryan countries, i. e. their riches and wealth in [illegible], and all other things of the good creation, which are the most effective means for destroying the works of the [illegible], and for preserving every thing in its original purity, and the *Airyama ishyô*, i. e. the good, high truth, are praised here. The [illegible] being chiefly the subject of the *Zamyâd*-Yasht, and the *Ashi Vanghi* that of the preceding Ashi-Yasht, we cannot ascribe any independent value to this Ashtâd-Yasht, [illegible] to both these other Yashts [illegible] the Dastur [illegible] the [illegible] from the two other Yashts.

The name *Zamyâd* means the earth. She is not directly [illegible] the Yasht [illegible] to the praise of [illegible]. Its first section, [illegible] of the [illegible] *Hara* [illegible] [illegible] (*[illegible]*) [illegible]

[illegible]

vast mountain ranges.

[illegible]

(district of light) etc. The number of all mountains is said to be 2244.

In the following sections of this Yasht we find always invoked "the mighty brightness which was peculiar to the Kavis, chiefs of the Iranian community in ancient times, chiefly to Zoroaster." Ahura Mazda produced it at the time of creation, all that is good, bright, shining and propagateable. It attached itself generally to one or the great heroes of antiquity, such as Thraêtaona, Yima, etc. and enabled him to achieve great deeds. This heavenly brightness is essential for causing the dead to rise at the end of the world. On this resurrection of the dead, which is a genuine Zoroastrian doctrine, we find in this Yasht two very interesting passages which are almost identical (Ep. II. 12. ed. Dr. West). I give here a translation of the second.

"This splendour attached itself to the house of the *Nôdhgôtamas* (a family of priests called *Nôdhgôtamas*), in order to make the life everlasting, undecaying, deathless, imperishable, incorruptible, for ever existing, the same as full of power, at the time, when the dead will rise again, and the world shall exist, the world existing, the life lasting, the world without further support. At the time when all the dead shall be raised up, the state of purity: the devil will disappear from the places where men live, and to attack the living creatures in order to destroy them: and all his fiend and creatures will be destroyed in order to frighten the devils*.

24.—TWO YASHT FRAGMENTS. ASTRIN FEH-CHAMBAR, FARIUSHT, VISTASP YASHT.

[illegible]

[illegible]

on her head also, and reciting the prayer: "to what country [illegible] I go, where shall I find shelter? (Ys. 46, 1. see pag. 155). After the third night, at daybreak, a wind which blows from a north direction, and carries with it a bad smell, takes her off. She passes then through the same places as the soul of the righteous man. After having passed them, she arrives at the region of "darkness without beginning." Argô maêyus, the [illegible], questions her about her way and announces her that she has to enjoy in future only poisoned meats. "This is the fate of the wicked man, and of the whore."

The *Afrin Paighambar-Zoharsht* contains the blessings by which the Highpriest (Zarathustra of the Iranians) used to bless a Governor or King. It is said to have been made by Zarathustra Spitama to his royal friend Kai Vishtâsp. The Highpriest wishes the King to have children to be as [illegible] as Feridun, as brilliant as Kai Kaus, as [illegible] as the sun, as shining as the moon, as just as the angel of Justice [illegible], as free from disease and death as Kai Khusrô. He [illegible] (the blessed) may enjoy the happy life of the blessed in the land of light and splendour. The blessing concludes by the words "so it shall happen as I bless you."

The Pazand Yasht, the first chapter of which is [illegible] with the preceding [illegible], is in great [illegible] corrupted that I refrain from giving [illegible] of its contents which do not appear to [illegible] particular [illegible] the whole composition [illegible] to be [illegible] date.

25.—SMALLER PIECES. NYAYISH. AFRIGANS. GAHS. SIROZAH.

[illegible]

[illegible] Yasna, [illegible] for the history of Zend literature, nor for the Parsee religion.

[illegible] Yasna, are devoted, to the Sun (Khurshed), [illegible] Moon, Mithra, the Mountains, Water [illegible]. The [illegible] addresses to the Sun and Mithra, [illegible] daily by every Parsee. Its [illegible] passing the bridge Chinvat after [illegible]. The [illegible] addressed to the [illegible], [illegible] necessary. The repetition of the praise of the [illegible], but not as indispensable as that of [illegible] Nyâyish.

[illegible]

[illegible] of the Avesta is composed of only [illegible] years. These are the [illegible]

26.—VENDIDAD.

The Vendidad,* which is the code of the religious, civil and criminal laws of the ancient Iranians, consists in its present state, of twenty-two chapters, commonly called *Fargards* (lit. [illegible]) i.e. sections. The style of its constituent parts is too different, as to admit of assigning it to one author only. Some parts are evidently very old and might be traced to the first centuries subsequent to [illegible], but the larger bulk of the work contains (like the [illegible]) minute descriptions of certain ceremonies and observances, to induce a modern critic to trace it to the prophet or [illegible] one of his disciples. The Vendidad as a whole [illegible] parts [illegible] to be lost, chiefly those containing the original text or the Avesta of the old laws), is apparently the work of the Zarathustras or Hierophants of the ancient Iranians [illegible] the period of several centuries. They started from [illegible] or Hymns of Avesta, which probably [illegible] the prophet himself and transmitted them in various ways, even contradicting each other. The [illegible] called Zend [illegible] in the [illegible] Avesta or the [illegible] text. The Zend Avesta [illegible] of further contradictions [illegible] [illegible]

[illegible]

[illegible]

* See the explanation of the name pag. 91.

† Compare for instance Vend 4 with Yas. 46, 3 (see pag. 155.)

[illegible] The second part (from chap. 4-17, [illegible] of Vendidad, treats of laws, [illegible] to a strict order. The third part (chap. 18-22) is apparently an appendix treating [illegible] subjects.

[illegible] chapter of the Vendidad, I published [illegible] which is translated into [illegible] incorporated in the third volume of Burnouf's work "[illegible]." I still [illegible] only [illegible] a striking proof of the existence of [illegible] texts to be found in the [illegible] Vendidad. It is [illegible] that there were [illegible] Nasu, Vi[illegible] [illegible]. This was [illegible] the [illegible] and five [illegible]. The [illegible] which repeats the original [illegible], was, in the course of time, added to the text, and forms now part of the original.

(A) [illegible]

[illegible]

AVESTA.

1. Zarathustra asked Ahuramazda :

[illegible] (the [illegible] Zoroastrian faith?]

[illegible]

the faith (the Zoroastrian religion). Then he, Yima, the happy, answered me, Zarathustra: Neither am I fit nor [illegible] as promulgator and bearer of the faith.

4. Then I spoke unto him, Zarathustra! who am Ahura-mazda: if thou Yima! shalt not be my promulgator and bearer of the faith, then wall in and fence my estates; then thou shalt be the conservator and the herdsman and the protector of my estates.

5. Then he, Yima, the happy, answered me, Zarathustra! I shall wall in thy estates; I shall fence thy estates; I shall be the conservator of thy estates and their herdsman and their protector; in my empire there shall not be cold winds nor heat, no fogs, nor death.

6. ZEND: Speak that prayer which is against him [worship the Fravashi of the true Yima (Gaudia)] who* contrived men created immediately the Dêvas of the depths [therefore and headless], through the evil words [illegible] sent that upon him Yima wherein he (Yima) became an evil-doer.

AVESTA.

7. Then I, who am Ahuramazda, brought forth [illegible], a golden sword and a [illegible] decorated with gold. Yima [illegible] the royal dignity!

8. Then the sword was given to Yima for [illegible] years. Then the earth was to be filled with cattle, oxen, men, dogs, [illegible]. [illegible] therein cattle, oxen, and men.

9. [illegible] Yima [illegible]

10. [illegible]

Yima, the deprivation of his splendour known to the later legends.

[illegible] her, speaking thus: Become wide, holy earth! [illegible], O producer of cattle and men and men!

11. Then Yima made the earth extending herself and by command larger, than she was beforehand; there the cattle and men and men were according to their own pleasure [just so as [illegible] their pleasure].

ZEND.

12-15. Then the sway was given to Yima for six hundred years. Then [illegible] was an interpretation of S-11, from: then [illegible] "Yima made the earth extending [illegible] "by two parts larger" than she was beforehand.

16-19. [illegible] sway was given to Yima for nine hundred years [illegible] S-11; after "Yima made the earth extending herself" is added "by three thirds larger" than she was beforehand.

20. Then Yima [illegible] truth during the first thousand years [illegible] as the creation of celestial spirits [illegible].

AVESTA.

21. [illegible] good qualities.

ZEND.

[illegible] qualities.

AVESTA.

[illegible]

the best men, he, the renowned in Airyana-vejô of good qualities.

(22.) Ahuramazda spoke unto Yima: O happy Yima Vivanhana! upon the world of animated beings the evils of winter will come and consequently a strong deadly frost.

ZEND.

Upon the world of animated beings the evils of winter will come; consequently much snow and ice will fall on the highest mountains, on the summit of the heights.

(23.) From three places, Yima! go the cows away, from the most baneful place (desert) and from the tops of the mountains, and from the chaps of valleys, into the well fastened cottages.

AVESTA.

(24.) Before this winter the country was bearing pastures; water overflowed them, after the ice had melted and tanks were formed. There Yima considered about the world of animated beings to descry a place for cattle, goats, and sheep.

(25.) Then make this district of the length of one day's journey; bring thither the seeds of cattle, oxen, and men, and dogs and red-blazing fires.

ZEND.

Then make this district of the length of one day's journey on all the four sides, to be a dwelling place of men, of the length of one day's journey on all the four sides, to be a pasture for the cows.

AVESTA.

(26.) There first make the water flowing over the way of the size of a Hatâra; there fix marks on a gold-coloured spot provided with perishable food; there bring dwellings of men and places and walls and fires.

ZEND.

(27.) Thither bring the seeds of all males and females who are the greatest, best and finest on this earth. Thither bring the seeds of cattle which are the greatest, best and finest on this earth.

(28.) That [illegible] seeds of all trees which are the highest and most [illegible]. Thither bring the seeds of all kinds of food which are the most eatable and odoriferous. Make in the [illegible] of the district inhabitants. Because these men live in these lands.

AVESTA.

(29.) There shall not be [illegible] nor low-spiritedness, [illegible] poverty to deceit, neither [illegible] nor deformed, neither too large teeth nor bodies beyond the usual measure. Nor shall there be one of the other [illegible] to be [illegible] by the evil spirit.

(30.) In the [illegible] part of the country [illegible] lands, [illegible] to the bridges in the [illegible] to the [illegible] part of the [illegible] tend the earth in cultivating.

ZEND.

[illegible] there in those districts which Yima has made?

[illegible] moon and sun rising and setting.

enjoy the greatest happiness in these districts which Yima has made.

(42.) Creator of the fenced estates with the living beings therein: who was propagating there in these districts when Yima made, the belief in Ahuramazda? Then Ahunavaiti answered: The bird Karsipta, O Zarathustra Spitama.

(43.) Creator of the fenced estates with the living beings therein: who is their nourisher and master? Then Ahunavaiti answered: Urvatat-nara and then, O Zarathustra.

(B) THE THIRD FARGARD.

(The Holy Law of Ahuramazda. Vend. 3, 24-33.)

(24.) This earth is not a place which is to be long cultivated. She is to be ploughed by the ploughing, that she becomes for them (men) a quarter of every good thing. That (if cultivated) becomes pregnant the barren [illegible] who was not getting with child for a long time. [illegible] things will be produced for them.

(25.) Zarathustra: If one cultivates the earth, O Spitama! with the left arm and the right, and [illegible] and the left, then she bears [illegible] Ledi for cultivation [Pahlavi: lying in a place [illegible] son [or fruit.]

(26.) [illegible] the earth, Zarathustra Spitama! [illegible] the left arm and the right, [illegible] so on].

[illegible]

vareta: *gitus*, place, being that of *vanta* and *etaveta* "stretched"

[illegible] with the left and the right, with the right arm and the left; so that [illegible] for another man's door going for food [illegible]; since outside, food is brought to the only by drops in very small quantities. [Pazz: they are [illegible] who have [illegible] goods.]

[illegible] Q. Ormazd! How is the Mazdayasna religion to be [illegible]? Then Ahura mazda replied: Chiefly by cultivation of barley, O Zarathustra Spitama!

31. [illegible] purity; [he is [illegible] the Mazdayasna religion; because this Mazdayasna [illegible] prayers and sacrifices.*

AVESTA.

(32.) When barley there is,†
Then the devils whistle;
When barley is thrashed,
[illegible];
When barley is ground,
Then the devils roar;
When flour is produced,
Then the devils perish.

ZEND.

[illegible] in large quantity.

33. [illegible]

AVESTA.

[illegible];
Neither for keeping up a strong life,
Nor for hard agricultural works,
Nor for begetting strong children.

[illegible]

† The original contains metrical verses, which show even a rhyme

[Pâzend : By eating only all living beings exist ; without eating they must die].

(C) THE FOURTH FARGARD.

(Civil and Criminal Laws.)

AVESTA.

(1.) Who does not return any property to the owner of the property, is a thief of it, taking it with force, even if he seize for his own only a small fraction of their (*who have deposited*) property, which has been agreed upon there, at day, or at night.

ZEND.

(2.) Creator of the living beings, thou pure ! How many such agreements (*Mithro*) are there ? Then Ahura mazda answered : Six, true Zarathustra ! The first is made by word ; the second by offering the hand *as a pledge* ; the third by depositing the value of a sheep ; the fourth by depositing the value of an ox, the fifth by depositing the value of a man's share, the sixth by depositing the value of a country [Pazend : a well thought, fenced in, walled in, well arranged place].

3. The word makes the first agreement [illegible]. After that, the offering of the hand as *pledge* is marked [PAZEND : the offering of the hand *as a pledge* takes place after that among friends] ; after that, that of a sheep's value is marked [that agreement of a sheep's value takes place among friends] ; after that, that of an ox's value is marked [that agreement of an ox's value takes place among friends] ; after that, that of a man's value is marked [that agreement of a man's value takes place among friends] ; after that, that of a land's value is marked [that agreement of a land's value takes place among friends].

(5.) Creator of the material lands, thou true ! What punishment has the breaker of an agreement, made by a word, to undergo ? Then Ahura mazda answered : He has to pay a fine of three hundred pieces of money, the kersnum of [illegible].

(Text the variants from 6 to 10 ; reading of the second class of agreements is fixed by 6 ; that of the third by 7 ; that of the fourth by 8 ; that of the fifth by 9 ; that of the sixth by 10 pieces of atonement money).

PAZEND.

(11.) [illegible] of the animated beings, thou true! Who violates [illegible] world, what is his punishment? [illegible] three hundred [illegible] [illegible] with a whip].

[illegible] number of blows varies from 300 [illegible] (usually in the same order as above).

AVESTA.

17. When a man rises to murder, that is attempt *at murder*; [illegible]; when he seizes him with an [illegible] number; at the fifth time, [illegible] he is guilty of death.

[illegible] 12. [illegible] as texts [illegible] 11-16. [illegible] law, is lost. [illegible] that the destructions, made [illegible] or accomplished [illegible] 17 [illegible] a rod or a whip varying from 3 to 200.

[illegible] 44: 54 [illegible]

equality among the members of the Zoroastrian Community. It runs as follows: "If men, who profess the same (Mazdayasnian) religion, brothers or friends, should be desirous of obtaining a field, or of marrying a woman, or of acquiring wisdom (knowledge), then shall those who aspire after a field, get offered this field (to own it), and those who aspire after a woman, they shall get offered her in marriage, and those who aspire after wisdom, they shall be taught the sacred word."

(D) THE FARGARDS 5—18.

From the fifth to the eighth Fargard, we find very minute and detailed precepts for the treatment of a dead body, the constructing of Dakhmas, or towers of silence, the purification of men or things brought into contact with a corpse. The [illegible] the whole, is the utter impurity of a dead body, and the utmost purity and sacredness of earth, fire, and water. The dead impure thing can, therefore, not be [illegible] elements, because it would spoil the good creation [illegible] the power and influence of the Daêvas or demons, who take possession of a body as soon as a man is dead. Hence, [illegible] to be carried on the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] with the [illegible] in the [illegible] Fargard.

In the same Fargard [illegible] there is the preparation of the [illegible]

[illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]rnbed.

[illegible] which, after having been purified by praying over them, must be burnt [illegible] the same honor to [illegible] as [illegible]. [illegible] is the fire, by which a dead body is being burnt. Though it be the most impure of all,* it is [illegible] to have placed the fire (electricity) which is in the [illegible] body. It is [illegible] purifying and purifying [illegible] a great number of holes, called *bâdâmzar*, [illegible] Persia, [illegible], a process, which requires great trouble, is more [illegible] than that of the other fires (the [illegible] of doors, pillars, [illegible], brickbatters, [illegible]). The [illegible] in this way, represents the essence of [illegible], which [illegible] the whole earth, the cause of the great [illegible]. Therefore it is regarded with such a high reverence by the Parsees.

In the [illegible] Fargard [illegible] of the [illegible] which lasts for [illegible] days. [illegible] for the [illegible] and [illegible] undergone by [illegible]. The person who will undergo the ceremony, must [illegible] a [illegible] within the compass of [illegible] stones [illegible], [illegible], [illegible], [illegible] the [illegible] was [illegible] such a sacred animal, as the cow was to the ancient Arians.

In the [illegible] Fargards, there are [illegible] prayers [illegible] to have the power [illegible] by the [illegible] of [illegible].

The [illegible] for the [illegible]. If [illegible] by the law of [illegible] the

* [illegible] the greatest crime.

are called *dakhmas*), then only half as much time is required as is wanted for those who die by their own hands or are executed (these are called *tanu peretha*).

The 13th and 14th Fargards treat of dogs and water dogs (i.e. otter) which are not to be badly treated, wounded, mutilated, starved or killed. Should a man be found guilty of such charges, he is to be severely punished. As a horrible crime is chiefly the killing of an otter regarded, which animal is believed to contain the souls of a thousand male and a thousand female dogs. A man, who commits this crime, has to receive ten thousand blows with a horsewhip according to the later interpretation; or, he must kill ten thousand animals of the bad creation, as snakes, mice, lizards, frogs, etc. and carry ten thousand loads of wood to the fire etc.

In the 15th Fargard various topics are treated: the sins called Peshotanus (i. e. such actions which by themselves not being considered as hurtful or injurious, may under certain circumstances cause damage or injury); the crime of killing an illegitimate child;* the treatment of pregnant dogs.

The whole 16th Fargard is devoted to the treatment of women at the time of their menses.

In the 17th there are precepts given, how to treat nails and hairs which have been cut. The devils must be prevented from using them for doing injury to the good creation.

The contents of the 18th Fargard are of a various kind, and are not connected with each other. In its first part Ahuramazda informs Zarathustra as to what qualities are required to be a true priest [illegible] to distinguish [illegible] the priests [illegible]. All those who wear only the garb of a priest and carry with them the so-called [illegible] instruments, such as the [illegible], covering the mouth, the sacred twigs (Barsom), the instrument for killing bad animals [illegible] without studying theology,

---

* [illegible] and the nurse, are equally guilty of the murder.

[illegible] and right the sacred books, and sending up constantly their prayers to the Almighty [illegible] for themselves, to [illegible] that great bridge, which leads from this to the other world, are called by Ahriman's false priests [illegible] the bridge. Then follows some [illegible] Zoroaster to Ahriman on different topics, the [illegible] head of evil (*myeh a*), the [illegible] by the cock (*Parô-kas*), which had [illegible] to the [illegible] Sun's, [illegible] darkness [illegible] from day, [illegible] to be the work of the devils), [illegible] to [illegible], to pray, to wash, to dress [illegible] a consistent [illegible] Such [illegible] *Parô-kas* [illegible] under [illegible] Mr. [illegible] carefully collated the [illegible].

(E) THE NINETEENTH FARGARD.

Fragment of an old epic song:

[illegible]

Arians, the Anushtubh, which has given rise to the [illegible] a Shloka*

(1.) From the northern country (Paz.: from the northern countries), Angrô mainyus, the death-darting, the devil of the devils, broke forth. Thus spoke the evil knowing Angrô mainyus the death darting: Druks (lord of destruction and father of lies), break out! [illegible] the [illegible] Zarathustra. From the Drukhs broke forth, the devil Bûiti, the destroyer with the intention of killing *him*.

(2.) Zarathustra recited the prayer Ahuna vairya; he made the good waters and good pastures, and confessed the Mazdayasnian faith (belief in Ahura mazda). Druks was slain; the devil Bûiti, the destroyer, retreating to hell, ran away.

(3.) Druks then spoke to Angrô mainyus: Injurious Angrô mainyus! I do not think about doing any harm to Zarathustra

* Instead of [illegible] above.

(4)

Upôiri	*Zarathustrô*	*açarelô*	*aka*	*manaṇhô*
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

DEFECTIVE.

(6)

Paiti	*ahmâi*	*adarata*	*drizhdâmô*	*Angrô*	*mainyus*
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Yûiri	*apaṇ-ctvanuhe*	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

(7)

Paiti	*ahmâi*	*awashata*	*yô*	*çpitâmô*	*Zarathustro*
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

(8)

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

(9)

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Spitama [the brilliant pure Zarathustra]. Zarathustra perceived by his mind that the evil doing spirits are laying snares to him.

SONG.

4. Then came Zarathustra [Zarathustra went forward] to annihilate all those hostile intentions *of the evil spirits*, holding a shepherd's stick with nine knots in his hand [Z: which are as large as a cottage]. The pure Zarathustra was praying to Ahuramazda the creator: Wherever thou touchest this wide round far extended earth, recite efficacious prayers to protect from Pourushaspa's house.

5. Zarathustra informed Angro mainyus: evil doing Angro mainyus! I will destroy the creation produced by the devils, I will destroy the Nasu, I will destroy the Pairika *Khnathaiti*,* for whose destruction [illegible] born out of the water Kasoya from the eastern region [from the eastern countries].

6. To him answered Angro mainyus, the creator of evils: Do not destroy my creatures, pure Zarathustra! Thou art Pourushaspa's son, born by thy mother. Curse the good religion of the Mazdayasnians, and thou shalt obtain happiness as Vadhaghanô, the king.

7. To him said in reply Zarathustra Spitama: I shall not curse the good religion of the Mazdayasnians, [illegible].

8. [illegible]: With [illegible]

9. [illegible]

---

* [illegible]

vss. 27—32.

The fate of the soul after death.

27. Creator of the [illegible] [illegible] living beings, [illegible] true! What events will be [*Pazend*: what events will happen? what events will take place? what events [illegible] when a man gives up his soul in this world of existence?

28. Then Ahurmazda replied: [illegible] a man's death [Paz. when a man has departed this life, when the [illegible] good [illegible] devas make destruction of his life], [illegible], at daybreak [Paz. when sun is rising], [illegible] Mithra, [illegible] above the mountains is resplendent of their own [illegible] [Paz.: when sun is rising].

29. The devil Vizaêsô by name, O Zarathustra Spitama! carries the soul thence towards the country of the wicked [illegible] the [illegible] devas.* It goes on the old path, [illegible] good man as well as that of the bad, to the [illegible] the good, created by Ahurmazda, [illegible] in the [illegible] existence, i. e. world [illegible] achieved in the world of existence.]

(30.) He [illegible] happy, well formed, swift, tall [illegible] thereon with the leg, with the [illegible] knotted [illegible] [illegible] the [illegible] of *Bahrâm*. [illegible] of the [illegible] existence, i. e. [illegible] [illegible] crossing the [illegible] [illegible] [illegible] the [illegible] of the [illegible] [illegible].

[illegible]

[illegible] with the preceding contents.)

(33) [illegible] after his back; the [illegible] the soul like as a sheep is frightened by a wolf.

(34) [illegible], Nairyô-çanha assembles. Say: [illegible] Nairyô-çanha; invoke thyself Zarathustra! this creation of Ahuramazda.

(35) Zarathustra [illegible] me that word: I praise the [illegible] Ahuramazda; I praise the earth, created by Ahuramazda, [illegible] Ahuramazda, the good trees; I [illegible] distant [illegible], [illegible] sky, I praise the unbegotten [illegible].

(36) I [illegible] of the [illegible], every [illegible]; I [illegible] the residence [illegible] themselves [illegible]. I [illegible] the [illegible] intermediate world (between heaven and hell).

(37) [illegible]; I praise the [illegible] the body of a cow and golden hoofs.

(38) [illegible] over [illegible] I [illegible]. I [illegible]; I praise the Vahistôstis Gâtha.

(39) I [illegible]

of the Arian countries, I praise the beauty which obtained Yima of great wealth.

The three last fargards of the Vendidad (20-22) seem to have [illegible]. They contain spells for curing diseases, [illegible] are intended for the same purpose [illegible]. [illegible] is said to have been the first [illegible] from the [illegible]. The angel, presiding over the [illegible] Ahuramazda [illegible] (Nairyosangha).

27.—BRIEF SURVEY OF ZEND LITERATURE.

Having characterised [illegible] specimens in the [illegible] the various branches of the [illegible] of the Parsis, I [illegible] at the end [illegible] brief summary and survey of the whole only.

At the [illegible] the five GATHAS, [illegible] Zarathushtra Spitama [illegible] translated [illegible] with these [illegible] the other parts of the Zend Avesta. Besides [illegible], which is strong and convincing [illegible] reasons alleged to corroborate the opinion, that these Gâthas contain the [illegible] Zarathushtra [illegible]. With the [illegible] of Zarathushtra Spitama [illegible] the Seven Yaçna [illegible] are [illegible]. When [illegible] Zend Avesta [illegible] Gâthas [illegible] God to [illegible]. We [illegible] by his [illegible], Vishtâspa, [illegible] and Frashaoshtra, [illegible]

[illegible] a new and more pure religion, exhorting them to [illegible] and to worship the living God only.

I. [illegible] was, in ancient times, certainly not [illegible] which are now only extant. [illegible] a much larger collection of the songs [illegible] Zoroaster and his disciples, including [illegible] prophets and Saoshyants, which are now [illegible] to the Yasna. Of this larger collection [illegible] most [illegible] part of the [illegible] and the increas- [illegible] Zoroaster; and they have been [illegible] as extant [illegible] [illegible] We do the [illegible] large [illegible] Ahuramazda.

[illegible]

[illegible] Pharna Yâshta. I [illegible] parts, from which every [illegible] of the impossibility to [illegible] Zarathustra Spitama himself. The book [illegible] give the conversations, which Zarathustra was [illegible] said, to have held with God [illegible] very ancient times a work, purporting [illegible] must have existed, follows un- [illegible] such a work to be found in [illegible] (see page 135).

[illegible] Zarathustra's conversations with Ahuramazda, [illegible] quoted in the [illegible] both. In [illegible] to the numerous [illegible] Ahuramazda [illegible] its [illegible] of [illegible] the [illegible] 211), [illegible]

and observing them.

[illegible]

pag. 155). [illegible] Zarathustra Spitama himself, when he [illegible] community to be founded on the principle of absolute truth and truth.

In a careful consideration of these and other evidences which are [illegible] above, pag. 210, we [illegible] Vendidad as a work of Zarathustra Spitama himself, but as the joint work of his successors, the Supreme Hierophants of the Iranian community. That the Chief Hierophants together with the Kings were believed to stand in direct communication with Ahuramazda himself, we receive from [illegible] questions, we may see distinctly from Vs. 1.20 [illegible] above). The Chief Hierophant is the [illegible] Zarathustra which will literally [illegible] is [illegible] pag. 89: the greatest Zarathustra is the Hierophant. His [illegible] are laid down in the [illegible] line with the Gâthâs. From this [illegible] tinctly gather, that works of the Zarathustras [illegible] to ancient times above [illegible] Zarathustra himself. [illegible] their [illegible] work, [illegible] it is not to be wondered at [illegible] Zarathustra supposed [illegible].

Of the [illegible] which we [illegible] Vendidad, the Avesta, [illegible] probably [illegible] [illegible] Zarathustra, [illegible] [illegible] Vendidad, [illegible] Pazend [illegible] [illegible]

On the Years [illegible] 174—195. On [illegible]

[illegible]

[illegible] only to be found in the properly so-[illegible] Yasna, [illegible] through the whole Zend Avesta [illegible] Yasht, Vend. [illegible] In the present form, the Yashts [illegible] called prayers, such as Afrigans, [illegible] 2. [illegible] most modern pieces of the Zend [illegible] to have been composed [illegible] The head of [illegible] the Zoroastrian religion [illegible] and its original monotheism [illegible] to the old gods, who have been assimilated [illegible] that were attributes [illegible] the Yashts, which are [illegible] Zoroastrian [illegible] Spitama.

[illegible] their worshipper. Zarathustra is [illegible] discovered in his own Gâthâs. This kind of literature has, no doubt, largely contributed towards the deterioration of the religion [illegible] Zoroastrian [illegible] that the prophet had endeavoured to destroy.

[illegible]

taken place.

[illegible]

rather too short, than too long.

[illegible]

version of the Rosetta inscription pag. 132.

IV.

THE ZOROASTRIAN RELIGION

AS TO ITS

ORIGIN AND DEVELOPMENT.

[illegible]

I.—THE ZOROASTRIAN RELIGION IN THE BRAHMANA AND UPANISHAD PERIODS.

[illegible]

(a) Names of Divine Beings.

[illegible]

(see vol. II, pag. 231-59).

deva and *asura* (*ahura* in Zend). *Deva* is in all the Vedas and in the whole Brahmanic literature the name of the divinities, the gods who are the objects of worship from the part of the Hindus up to the present day. In the Zend Avesta, from its earliest down to its latest parts, and even in the modern Persian literature, *div* (modern Pers. *dîv*) is the general name of an evil spirit, a fiend or devil, which is applied to all that comes from God and is good. In the confession of faith, as recited even up to this day, the Zoroastrian religion is distinctly said to be *di-deva* (i. e. against the Devas, opposed to them, see Yasna 12 pag. 164.), and the Parsis still designed *di-deva di-deva* (now corrupted to Dîdîdâ), i. e. what is given against, or for the removal of the devas. The devas are the originators of all that is bad, decay, sickness, death, and are constantly thinking of putting to death the faithful, their and the houses of religious men. They, in fact, literally there are, according to the Zoroastrian notions, those that most with dirt and filth, chiefly the corpses of men, therefore, objects of the greatest abomination for a true Oriental worshipper.

Also, in the Veda, the most part of Anirâvata (Hermippus, the mortal enemy of the Parsis, and the Zoroastrian religion is distinctly called the Aliena religion see Yasna 12 pag. 164.), in his sense, is the Deva religion. But among the Hindus it has assumed a bad meaning, and is applied to the latter, and is of the religious [illegible] they are constantly warring war, and as good Hindus [illegible] and [illegible] days without [illegible]. This is the case throughout the whole Pâli literature, and goes up as far as the latter parts of the Vedas; [illegible] parts of the Brâhmanas, [illegible] as good [illegible]. The [illegible] (1,24,14), [illegible] (7,42,11),

[illegible]

etc. are [illegible] with the epithet "Asura" which means "[illegible]" [illegible] the divine, in its opposition to the human nature. In the plural, it is one, now and then, used [illegible] of the gods, as in instances, RV. I,106,6.: [illegible] "Asuras," [illegible] the Rishi [illegible] gods when he was [illegible]. Often we find [illegible] as instances mentioned, [illegible] "Asura of heaven" [illegible], the heaven itself is called by this name 1,131,1, "[illegible], who pours down the waters" [illegible]. Agni, the fire-god, is born out of his womb **(3,29,14.) ; his sons support heaven.**

[illegible] Asura [illegible] only two in the earlier [illegible] 2,32,4 [illegible] which passes the distant [illegible] Asura is [illegible] symbolized; [illegible] the [illegible] in the last [illegible] Rig-Veda [illegible] other times to [illegible] Asuras [illegible] Rishis are said [illegible] Asuras, [illegible] to have [illegible] 8,72.

[illegible] of [illegible] Asuras [illegible] Asuras [illegible] sacrifice [illegible] way they [illegible] [illegible] Brahmanas [illegible] Asuras [illegible]

taken from the Aitareya *Brâhmanam* 1.23, which belongs to the Rigveda.

"The Devas and Asuras waged war in these worlds. The Asuras made these worlds [illegible] and [illegible]; they made the earth of iron, the air of [illegible], and the sky of [illegible]. Thus they transformed these worlds into [illegible]. The Devas said [illegible] Asuras [illegible] these [illegible] [illegible] [illegible] *H*[illegible] [illegible] When [illegible] the [illegible] Asuras [illegible] the [illegible] they [illegible] Thus they [illegible] [illegible] the [illegible] [illegible] [illegible] and [illegible] [illegible]

[illegible]

[illegible] The Devas [illegible] Asuras out of [illegible] Asuras [illegible] the Devas [illegible] the Uçanas [illegible] the last Uçanas [illegible] is [illegible] the [illegible] the [illegible] the [illegible] the [illegible] only so [illegible] of [illegible] and [illegible]*

[illegible] Brahmanas [illegible] the Supreme [illegible] Brahmanas [illegible] But I [illegible] Among [illegible]

* See the White Yajurveda, edited by A. Weber, vol. I. pag. LX.

the Indian gods are actually to be found by their very names in the Zend Avesta, some as devils, others as angels.

Indra, the Chief god of the Brahmans in the Vedic times, the thunderer, the god of light, and god of war, for whom pre-eminently the Rishis, the ancient founders of Brahmanism, sang and chanted the hymns of the Sama Veda, is expressly mentioned in the list of the daivas or devils, which we find in Vend. 19 fin. He is there secondly to *Angra-mainyus* (Ahriman, the evil-hearted that is god, who is very emphatically designated as the *daivanâm* i.e. god of the gods, but in the Zend Avesta he is the devil of the devils.

Next to him stands *Saurva* (Sarva), whom we discover in one of Siva's names *Sarva* (Sarva), see the Vada Yajus in 16 28. In the *Nagabhiyu dada* we read, "we give the Dhanus of the Vedic sonnes, which name is there given to the two Ashvins, the Dioskuri of the Indians and Greeks.

Some names of the Vedic Devas, as we know, are lost in a good sense, and are transferred to Yazatas (Jesds) in the Zend Avesta. The most notable is *Mitra*, the Sun-god, the friend of Man. In the Vedic hymns, he is generally invoked together with Varuna (Ouranos), the god of the Greeks, the heaven-god, and master of Uranos.* But in the Zend Avesta, he is the great spiritual power, and a very important. However there is one sentence in the Rigveda (3.59.1) where Mitra (as the sun) alone is addressed in the following way:—

"Mitra calls men to their work: Mitra is the great and powerful; Mitra lifts up the trembling earth; Mitra with his eyes. To Mitra bring the offering with ghee."

"O Mitra! and Varuna! to this house let the people order (rule). O sons of Aditi! shall be obedient, be protected by you, shall not be destroyed; no distress shall come near the house of the worshipper."

In comparing these verses with the extracts given above from

* [illegible]

the Mihir Yasht, one may easily be convinced of the entire identity of the Vedic Mitra, and the Persian Mithra.

Another Vedic deity, *Aryaman*, who is generally associated with Mitra and Varuna (Rv. 1,136,2.), is at once recognized in the genius *Airyaman* of the Zend Avesta. Aryaman has in both scriptures a double meaning, (a) a friend, associate (in the Gâthas it chiefly means a client); (b) a deity or genius, who particularly seems to preside over marriages, at which occasion he is invoked both by Brahmans and Parsees (see pag. 134.). He seems to be either another name of the sun, like Mitra, Savitar, Pûshan, etc., or his constant associate and representative. In the Bhagavad Gîta (10,29.), he is mentioned as the head of the *pitaras* i. e. manes.

Bhaga, another deity of the Vedas, belonging to the same class as Mitra and Aryaman (to the so-called *Adityas*), is to be recognised in the word *baga* of the Zend Avesta, which word is, *however, there not employed* as a name of a particular divine being, but conveys the general sense "god, destiny"* (lit. portion). That the Vedic god *Bhaga* (compare the adjective *bagô-bakhta* ordained by fate, which is to be found in both the Veda and the Zend Avesta), was believed to be a deity, presiding over the destiny and fortune of men, may clearly be seen from some passages in the Rigveda, of which I quote here one (7,41,2). "Let us invoke the victor in the morning (i. e. the sunlight after having defeated the darkness of night), the strong Bhaga, the son of Aditi (imperishableness, eternity), who disposes all things (for during night time all seemed to be lost). The poor and the sick as well as the king pray, full of trust, to him, saying: give us our portion."

Aramati, a female genius in the Vedas, meaning (a) devotion, piety (Rv. 7,1,6. 34,21) (b) earth (10,92,4.5.), is apparently identical with the archangel *Armaitii*, which word has, as the reader will have learnt from the 3rd Essay, exactly the same two

* This word is to be found in the Slavonian languages (Russian, Polish, etc.) in the form *bog* as the common name for 'god.' The ancient Slavonian mythology knew a *Biel bog* i. e. white god, and a *czarny bog* i. e. black god.

meanings in the Zend Avesta. In the Vedas she is, however, of rare occurrence, and to be found in some hymns of the Rigveda only.* She is called a Virgin who comes with butter offerings at morning and evening to Agni (Rv. 7,1,6.), a eclestial woman (*gnâ* see pag. 161.), who is brought by Agni (Rv. 5,43,6).

Narâçansa (see Yâskas Nirukti 8,6.), an epithet of several Vedic gods, such as Agni, Pûshan, Brahmanaspati (but chiefly of Agni), is identical with *Nairyô-çanha* (Nerio Singh), the name of an angel in the Zend Avesta, who serves Ahuramazda as a messenger (see Vend. 22.) in which capacity we find *Agni* and *Pûshan* in the Vedic songs also. The word means "one praised by men" i. e. renowned.

The Vedic god *Vâyu* (wind, chiefly the morning wind) "who first drinks the Soma at the morning sacrifice" is to be recognised in the genius *Vayu* of the Zend Avesta, who is supposed to be roaming everywhere (see the Ram Yasht pag. 194.). He is the only Vedic deity who is, by its very name *(vayû)*, mentioned in the Gâthas (Yas. 53,6.), but, of course, not called a *deva*, which word is always of a bad meaning in the Zend Avesta.

Vritrahâ i. e. killer of Vritra (a demon) one of the most frequent epithets of *Indra* in the Vedic books, is to be recognised in the genius Verethraghna (B[illegible]n see the Bahram Yasht pag. 193.). It looks rather strange at the first glance, that we find one and the same Vedic god, Indra, in his proper name "Indra" entered into the list of devils, but by his epithet "Vritrahâ" worshipped as a very high angel. But the problem is very easily to be solved, if one bears in mind, that *Vritrahâ* is applied in the songs of Rigveda not exclusively to "Indra", but to another deity, *Trita*, who occupied in the most ancient times the place of Indra as thunderer and killer of the demons of the air (Rv. 1,18,71.). That this Trita is identical with Thraêtaona (Feridoon) in the Iranian legends, we shall see soon.

A very remarkable coincidence, as to the number of divine beings worshipped, is to be found between the statements of the

* See about *Aramati* and *Armaiti* my article in the Journal of the German Oriental Society vol. VIII. (1854) page 769-71.